MISSIONARY HORIZONS

NOVEMBER, 1956

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Review Pictures

MISSIONARY HORIZONS

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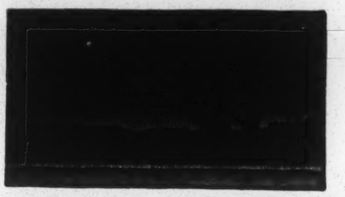

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Christmas . . .

"There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE" (*Luke* 2:8-10).

Two classes of men were led to Bethlehem to witness the new-born Messiah; the wise men from the East and the Shepherds. The birth of Christ is so important that every circumstance attending it is worthy of our attention.

The wise men were astronomers, star-gazers, and God conducted them by a star. The Jews had the Scriptures, and they were directed by the angel.

One might expect that this glorious message would have been sent to persons of rank, the rulers or the high priests. But God is no respecter of persons. He is equally nigh unto all that call upon Him.

The sacred historian has not failed to tell us how these men were engaged when thus distinguished. The shepherds were in the field keeping watch over their flock.

But the Scriptures also inform us that they believed God, when the angel of the Lord said: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord"[1]

This Saviour whose birth we celebrate on Christmas Day came that *ALL PEOPLE*, through Him might be redeemed and have fellowship with God the Father.

As it was in Bethlehem many years ago, so it is today, the Lord is calling.

Have you heard this call and *believed*, as did the shepherds and wise men, that Christ is the Son of God?

"Believe on the Lord Jesus Christ, and thou shalt be saved"[2] is God's promise to *ALL PEOPLE*.

—Henry G. Perry

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[1]Luke 2:11
[2]Acts 16:31
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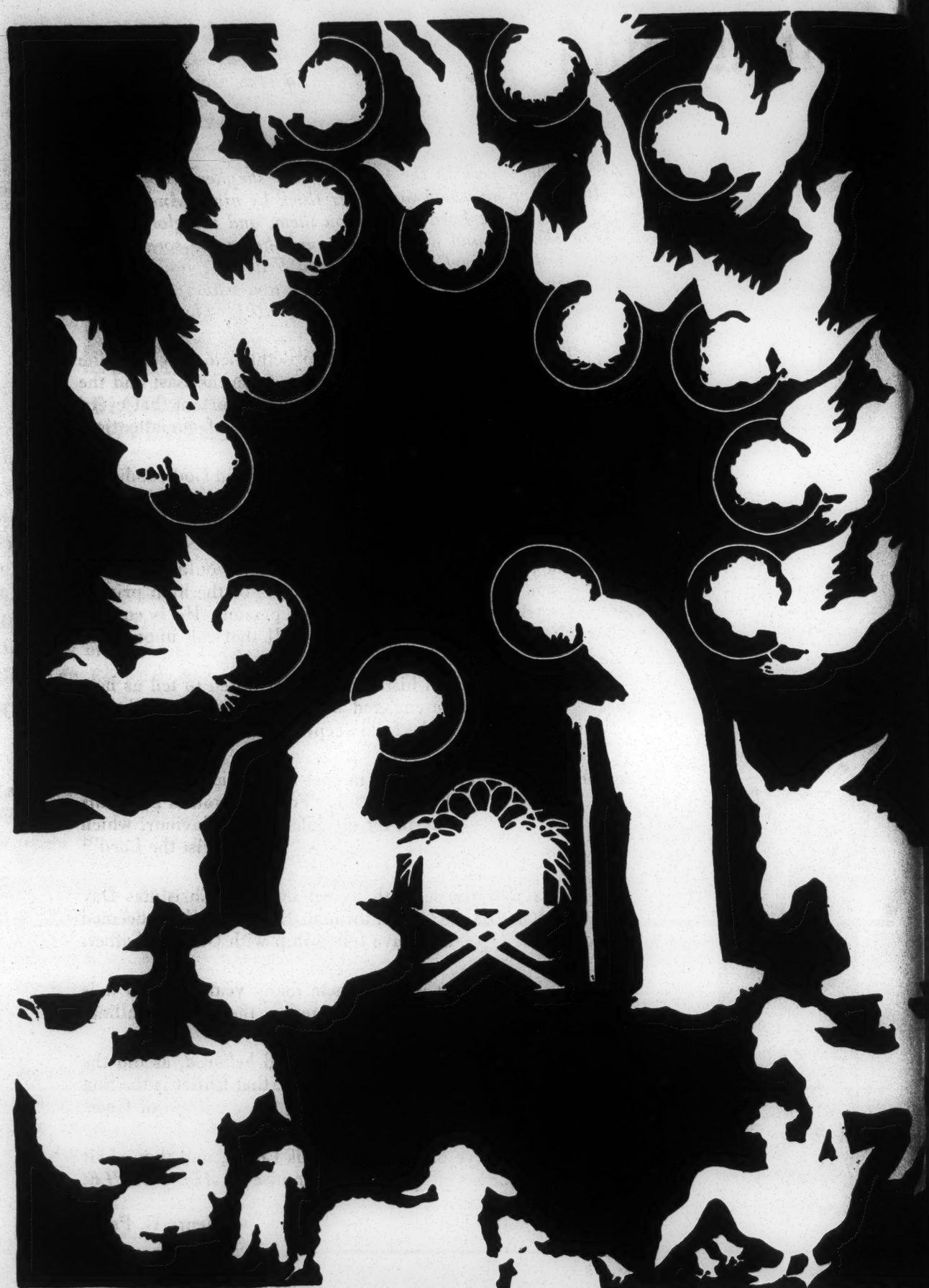


In the Stable

Harmon

Missionary Horizons

VOL. LXX November 1956 No. 3

PPORTUNITIES UNLIMITED

Proclaiming the Good News

ON WINGS OF SONG

MRS. MURRAY RUSSELL, Dembi Dollo, Ethiopia

ETHIOPIANS LOVE MUSIC. Admitted that we wondered at its being melodious, it was one of our first happy impressions as new missionaries to watch children at play or work, girls and women grinding, men doing hard physical labor, while all the time they were singing together. Music helps to lighten many of Ethiopia's burdens.

It was an intriguing hour I spent with Aba Duggafu, one of the Bethel Church fathers, in his mud *tukl* the other day listening as he told the story of music in the evangelical church here in Ethiopia.

The story begins over 30 years ago when a few of the missionaries, Miss Isabel Blair, Rev. Bruce Buchanan, Mrs. Duncan Henry, Mrs. Ruth Walker, Miss Viola Bain, and Mr. Phil West along with some of the church leaders, Mamo Chorka, Daba Agga, and Gidada Solan cooperated in getting together a few songs in the tribal Galla language to be used in the evangelical church services. Some songs were merely translated from the English into the Galla using either the familiar English tunes or Swedish tunes. The Swedish Mission in Ethiopia has had a wide influence in this country through its music. It was often difficult to get the Galla words to fit the tune patterns, and as a result, for a newcomer today it is hard at first to sing the songs. Other songs retained only the foreign tune and the words were those taken from the Psalms or from the Scriptures.

At first these few songs were handwritten and given out to those in the congregation who could read. Later an American Negro traveler, named Mr. Hamilton, who was a Christian printer, printed about 80 copies of the first Galla songbook. Some of these books are still in use in the churches after about 32 years of service and have become very precious to their owners. However most of the people in the church now know the songs from memory. The songs are not given names, but are identified by their numbers.

One of the most fascinating songs in the Galla is Number 36. This song is unique in that the tune as well as the words is originally Ethiopian. The tune is that of an old Galla hunting song, sung in the minor and ending with startling abruptness.

Often it is true that blind people are the most sensitive musically. And so it is that in the Bethel Church in Ethiopia there are those with genuine

musical talents among the blind. Each week I am teaching the Christian songs to a young man named Araga. He writes the tunes in Braille, takes them home and learns them. A blind teacher in Gore often used to find his way to our house and to the piano where he would sit for more than an hour picking out the tunes he had learned in the church.

Perhaps more than any other person Keis Gidada has been the greatest promoter for church music in the evangelical groups here. Through the years he has always had some kind of instrument on which to play and lead the people in singing. He had much to do also with the compiling of the Galla songbook, writing some of the verse that accompanies the tunes. When the organ for the Bethel Church here in Dembi Dollo was purchased in 1926, he was the first Ethiopian to play it, being tutored by Mrs. Buchanan. Now he has taught several others the art and in a few of the churches there are organs played by either missionaries or Ethiopians. During the Italian invasion Keis Gidada was taught to play the trumpet by Mrs. Henry. At the present time he plays a small piano accordion and is finding it valuable as he translates the Galla songs into the Ghimeera language and teaches these people how to praise the Lord with music.

IN RECENT YEARS there has been a growing tendency to use the "national" Amharic language throughout the country. Therefore in the churches Amharic songs are being sung to some extent. In the capital city at the Gulalie Church only the Amharic songs are sung. This is also true in the governmental center, Gore. But here in Dembi Dollo and the surrounding areas either both the Galla and Amharic songs are used in the worship services or just the Galla ones. It is interesting to note that when a group of older people gather they sing the Galla, while the young people always choose the Amharic.

The Amharic songbook was compiled during the Italian invasion when most of the missionaries were gone from Ethiopia. Keis Mamo Chorka and other church leaders were responsible for gathering the fine selection of 289 songs that are now available in a small songbook to all of our Christians. This book contains only the words of the songs; the music is found in an accompanying book.

Throughout the history of the Bethel Church there have been several efforts made to form choirs. These have been merely small groups of those with the lustiest voices singing in unison in the front of the church for the purpose of teaching songs to the congregation . . . not always just to add to the worship service.

The average Ethiopian misuses his voice in singing so that satisfactory choral music is not easily obtained. However, in the last few years under the direction of Miss Ruth McCreery, Rev. Malcolm Vandevort, and others, the girls of the Annie Campbell George Girls' School in Addis Ababa have formed a very fine choral group. The girls have learned to sing naturally, without the forced raspiness that often is heard and they have also learned to sing in harmony. This is a big forward step toward good church music. When we can have a program in our schools to teach instrumental and choral music to our young people, a new chapter will have begun in Ethiopia for "proclaiming the Gospel on wings of song."

We have the priceless privilege of playing a duet with God Himself.
Charles M. Crowe in *Sanctuary*

A FAMILY WORSHIP SERVICE

Carol: "Joy to the World"

Call to Worship - - - - - - - - - - - - - - - **Child**

"O come, O come, thou day so bright.
We welcome thee with song and light.
Come, Christmas day so glad and fair,
And tell of Jesus everywhere.
Rejoice, rejoice, glad tidings tell,
For He shall come, Emmanuel."

Carol: "Away in a Manger"

Poem and Reading of Christmas Story - - - - - - - **Mother**

THE CHRISTMAS STORY

When Christmas stars are shining
On snow fields calm and white,
Then burn this tiny candle
And by its friendly light
Ask Mother for the story
Of that first Christmas night.

And as she tells the story
Of shepherds, and the star
That led the wondering Wise Men
Across the night afar,
Perhaps your little candle,
Just like that star agleam,

Will bring your heart glad tidings,
Until you almost seem
To see that lowly stable,
The mother, sweet and mild;
You, too, will wish for treasures
To give the Holy Child.

Well, you have golden treasures
To give Him every day.
The love you show for others,
Each friendly word you say
Is just the gift of Christmas
Shown in a different way.

—*Elizabeth Cushing Taylor*

Reads Luke 2:1-7

Prayer - - - - - - - - - - - - - - - - - **Father**

Story: "Why the Chimes Rang"—***Raymond MacDonald Alden*** - **Father**

This service is traditional in the home of Dr. and Mrs. Orville L. Kuhn, Pittsburgh.

Candle Lighting Service

A creche with candles lighted on either side. Each member of family has a birthday candle which he lights after his speech.

MOTHER: I light the first candle for the promise of the angel to Mary that she would have a son, and should call His name Jesus.

CHILD: I light this candle for the baby Jesus who was born in a stable and lay in a manger.

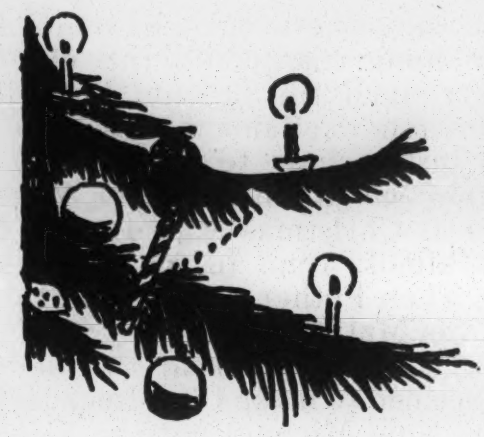
ALL SING: "Silent Night, Holy Night"

FATHER: I light this candle for the shepherds who heard the song of the angels. *Reads Luke* 2:8-14

CHILD: I light this candle for the Wise Men who brought gifts for the Baby.

ALL SING: "O Little Town of Bethlehem"

Closing Prayer in Unison: Dear God, bless our home at Christmas time, and may it be filled with love. Amen.



A Christmas Story

FAMILIES ARE FOREVER

HELEN HURRELL

GOLDEN as a day of a lingering Indian summer; warm as a morning when daffodils bud; yet it was Christmas. Perhaps that was why the three Walden boys did not come thundering down the stairs, three horses prancing in front of imaginary sleighs. That was for Christmases of the past when the air was crisp and silver. Or it may have been because childhood, too, was past. For now Michael was nine, and Kevin, seven. Even Timmy was four, and there was no one, no one at all, that was younger, to whom one could impart the lovely Christmas customs that went back to the beginning of things, before there was even a Michael; those traditions that were a combination of what Daddy's and Mother's families used to do in the long ago.

Last year, and the year before that, there had been some one younger, and this year she would have been just the right age to listen with wondering eyes to the story of the little donkey who first saw the Christ Child. How she would have loved to hear about the "Littlest Angel"! Kevin wondered if Bonnie might not be the littlest angel herself now. He wanted to ask Mother, but he knew she wouldn't tell him. Since Bonnie went to be with God, Mother never talked about her. The boys talked about her themselves. They did miss her dreadfully. Michael and Kevin remembered how she would be at the window when they came home from school, running to tell them about the "pitty birdie" she had seen, or wanting to go for a ride on their wagons or sleds. She had never been afraid, sitting behind her big brothers, with her arms around their waists, and they had been so careful, always braking with their feet before they reached the bottom of the hill, so Bonnie wouldn't be hurt. The older boys knew that Timmy missed her, for they had always played together. One morning he told them he dreamed that he was in a beautiful place where there were a lot of children, and Jesus and Bonnie came to play "Ring-Around-A-Rosy" with them. Then the big boys remembered how Timmy and Bonnie had played every night, so they played it with him before he went to bed. But he knew it was just pretending, not a real game the way it used to be.

This year, somehow, no one had thought of the Advent Wreath. Before, they had always put it in the center of the table at the beginning of the Advent season. Then starting with the oldest, each child would light a candle each week, as Father would read some of the beautiful Bible verses that told about the coming of the Christ Child. First there was, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."[1] Then, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come

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The editor extends sincere thanks to her colleague, Mrs. Edwin B. Hurrell, editor of the **Junior Missionary Magazine**, for writing this story especially for **Missionary Horizons**.

forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."[2] And, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."[3] The last week before Christmas when the fourth candle was lighted, it was, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."[4] It was like magical music that grew louder and louder as you drew closer to the place where the treasure was hidden.

The night before Christmas was such a wonderful time, for that was when the lovely creche was brought out and put under the tree. They always trimmed the tree themselves; there were certain ornaments that had to go on in their own special places. There were the spun-glass birds that Mother's father had brought from Germany. When they perched them on the tree, they always sang "O Tannenbaum." There was one ornament that looked like a lamp. When they put that on, they would sing, "Bring a torch, Jeanette, Isabella." There were two gauzy owls sitting on a branch. When they placed them in their special place, they didn't sing anything, just laughed, while Father told them about his dog, Trudi, who had tried to chew them up one year. They looked pretty mauled, but no one could possibly have thrown them away. Those owls were part of the family tradition.

Then out would come the stockings that Grandmother had knitted for them, each with his own initials in the top. Last year there had been four. This year when Mother was getting them out of the box, the little one with the golden bells, with the initials BSW, came out first. Mother picked it up and left the room. She didn't come back, so Daddy got the others out and helped Timmy hang his, while the older boys arranged the creche. But all the fun and excitement was gone. It was just a chore to be done. Usually they saved out the three Wise Men until Christmas was over and it was almost time to go back to school. Then Father would read the story from Matthew, and they would each put a Wise Man near the manger. It seemed to make Christmas last forever. Now Michael put the Wise Men out, all mixed up with the shepherds. What did it matter, anyhow? They were only little toys from the dime store.

Now it was Christmas morning, that moment that it seemed the whole year was running to meet. They would be allowed to look at the one unwrapped present under the tree. Then they would have breakfast—always the same breakfast. They had to have grapefruit with a red cherry in the center. Their toast was cut in the shape of a star. It was Walden family tradition. Then, before even the stockings were opened, the youngest child lit the Christmas candle. The Christmas candle was made out of the old Christmas candle and the Advent candles, so each year it was taller and fatter. Last year Timmy had said, "I bet when I'm a big man it will be taller than our house." And Bonnie had laughed and clapped her hands. Years ago Michael had lighted it; then Kevin for three years; then Timmy for two, and for two it was Bonnie, with Mother holding her little hand. The next year, they had told her, she could do it all by herself. Now somehow, no one had thought to put out the Christmas candle, though it had been made before the Christmas boxes were put away last year.

The boys came down the stairs quietly, with Daddy and Mother following. There under the tree were the very special unwrapped presents—two shining bicycles complete to tail lights, and a little tri-

[1]Isa. 7:14 [2]Mic. 5:2 [3]Num. 24:17 [4]Isa. 9:6

cycle for Timmy. The weather was just right for bicycles; everyone knew it wasn't the year for sleds.

"Neat," said Michael.

"Thanks a lot," said Kevin.

"Mine has a tail light, too," said Timmy.

But they didn't touch their bikes, not even Timmy.

They ate their grapefruit, and their cereal, and toast, and drank their milk, all so quietly, so politely.

"I'll wash the dishes, while you are getting the presents ready to be opened," Mother told them.

They looked at each other. Mother never used to bother with the dishes till later. Then Michael said, "Come upstairs a minute, you guys. I want to ask you something."

They were gone a long time. Mother had finished the dishes. "I wonder what they are doing?" she asked Father.

"They scarcely looked at their bicycles. Perhaps we should have had the Christmas candle," he said.

"I couldn't bear it," she told him. "Not this year. Another year they will have forgotten about it. Boys aren't as sensitive as a—as a—little girl—would have been."

Then, far away, from the top of the house, sweet and high, like the song of the angels, came the joyful strains of "O Come, All Ye Faithful." Louder and louder it swelled, as the little procession came down the stairs. The rosy boyish faces were angelic above their choir robes, first Timmy and Kevin with folded hands, then Michael carrying the unlighted Christmas candle. Over to the window they marched and placed the candle on the sill. The boyish voices, with Timmy's treble high above the others, recited reverently, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." On and on they went, never wavering, to the end of the beautiful story.

All three leaned over, very gravely struck matches, and lighted the Christmas candle—together.

Michael looked up first. "Once there was no room for Jesus," he said quietly.

"We always want to have room for Bonnie," Kevin told them.

"Families are forever," Timmy said.

Somehow, Mother and Daddy had them all in their arms. "Of course, families are forever. We'll never forget that again," Mother said.

"We'll always have room for Bonnie," Daddy promised.

Now it was Christmas truly, golden as the gift of the Wise Men, silver as the song of the angels.

"Come on, Kevin. Get your bike. I'll race you round the block before we look in our stockings." Michael had slid down the ladder that reached from heaven to earth.

"Me, too, Mike. Me, too, Kevin," begged Timmy.

"Sure, Timmy. We're family."

A CHRISTMAS ACROSTIC

Arranged by EVLYN FULTON

Call to Worship:

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David."

Invocation:

Heavenly Father, Who hast so greatly loved the world that Thou hast given Thine only-begotten Son, Jesus Christ, to be our Savior; send Thy love into the hearts of all believers and make them ready to share the blessings of Thy love with others. Let Thy Gospel be preached throughout the world, and bless the Word as it is proclaimed. Be with us in our worship this night, and grace us with the presence of Thy Holy Spirit always, in the name of Jesus Christ, our Lord. Amen.

Christmas In Song and Story

What Makes a Christmas?

What makes a Christmas? Is it place, or time,
A Christmas card, a holly wreath, a rhyme?
Is it a gift tied up with ribbons gay,
Does it mean Christmas when you "Merry Christmas" say?

The bells may softly chime "O Holy Night!"
The Christmas tree may glow with candle light,
The table may be spread with festive cheer
And yet no Christmas spirit hover near.

No, Christmas is from all these things apart,
It needs but a warm and open heart;
And sorrow, pain, and fear are swept away
When Christmas comes into the heart to stay.

For Christmas is but faith, and trust, and love,
A lifting of the eyes to Him above—
The Christ who came to earth to set men free,
God's gift of love supreme to you and me.

And as the angel choir their anthems sing,
The story of God's love to man they bring,
The promise of abiding peace impart—
'Tis Christmas when Christ dwells within the heart.

—*Jesse Williams*

Carols

Each year the Christmas season is ushered in by the singing of Christmas carols and hymns, and we hear again the familiar and ever beautiful songs of Christmas which have been handed down through the centuries.

An ancient and lovely custom is the singing of Christmas carols, and it harkens back to the days of old when carols were sung in the streets by waits and minstrels, when the Yule log burned on the hearth, and holly and mistletoe gleamed among the Christmas candles.

We like to think that the first carol ever sung was by the angel chorus on that first Christmas eve, nearly two thousand years ago. But, it was not until the thirteenth century that we find the beginning of the true Christmas carol and Italy is its birthplace. From Italy, the carol spread to Spain, France, England, and other European countries where it retained its folk-song qualities of legendary lore and childlike simplicity with a strange mingling of reverence and genial mirthfulness.

The beginning of the eighteenth century marks the transition from the true carol to the more dignified and solemn Christmas hymn. The nineteenth century brought the beautiful "Silent Night, Holy Night" and also "O Little Town of Bethlehem" written by our Phillips Brooks and inspired by a Christmas eve spent by him in Bethlehem.

Thus, Christmas carols have lived through the centuries.

"O Little Town of Bethlehem"

Holly

Holly and the Christ-Thorn

Next to the Christmas tree, the holly is generally admired as a decorative material at Christmas time.

The ancient Romans used holly in connection with their Saturnalia, celebrated about the same time as we observe Christmas, in which they honored Saturn, the god of agriculture. They believed that he caused the holly bush to grow in all its beauty at the time of the year when most other trees are bare of foliage. They sent sprigs of holly to their friends just before the Saturnalia as tokens of good will and to express their wishes for good fortune in the future.

In the Christian tradition the use of holly sprigs and branches at Christmas time adds a significance to the Feast of the Nativity. It connects the birth of the Savior with Calvary. The holly was referred to as "Christ-thorn"; its prickly points and berries resembling drops of blood were reminders that Mary's Child was born to wear a crown of thorns. So the holly has a message all its own at Christmas.

"The holly and the ivy,
When they are both full-grown,
Of all the trees that are in the wood,
The holly bears the crown."

RAYS—FROM THE STAR

Special Starlight*

by Carl Sandburg

The Creator of night and of birth
was the Maker of the stars.

Shall we look up now at stars in Winter
And call them always sweeter friends
Because this story of a Mother and a Child
Never is told with the stars left out?

Is it a Holy Night now when a child issues
Out of the dark and the unknown
Into the starlight?

Down a Winter evening sky
when a woman hovers
between two great doorways,
between entry and exit,
between pain to be laughed at,
joy to be wept over—
do the silver-white lines
then come from holy stars?
shall the Newcomer, the Newborn,
be given soft flannels,
swaddling-cloths called Holy?

Shall all wanderers over the earth, all homeless ones,
All against whom doors are shut and words spoken—
Shall these find the earth less strange tonight?
Shall they hear news, a whisper on the night wind?
"A Child is born." "The meek shall inherit the earth."
"And they crucified Him . . . they spat upon Him."
"And He rose from the dead."

Shall a quiet dome of stars high over
Make signs and a friendly language
Among all nations?

Shall they yet gather with no clenched fists at all,
And look into each other's faces and see eye to eye
And find ever new testaments of man as a sojourner
And a toiler and a brother of fresh understandings?

Shall there be now always
believers and more believers
of sunset and moonrise,
of moonset and dawn,
of wheeling numbers of stars,
and wheels within wheels?

---

*From COMPLETE POEMS, copyright, 1950, by Carl Sandburg. Reprinted by permission of Harcourt, Brace and Company, Inc.

Shall plain habitations off the well-known roads
Count now for a little more than they used to?

Shall plain ways and people held close to earth
Be reckoned among things to be written about?
Shall tumult, grandeur, fanfare, panoply, prepared loud noises
Stand equal to a quiet heart, thoughts, vast dreams
Of men conquering the earth by conquering themselves?
Is there a time for ancient genius of man
To be set for comparison with the latest generations?
Is there a time for stripping to simple, childish questions?

On a Holy Night we may say:
The Creator of night and of birth
was the Maker of the stars.

I

What Can I Give Him

What can I give Him,
  Poor as I am?
If I were a shepherd
  I would bring a lamb,
If I were a Wise Man
  I would do my part,
Yet what I can I give Him,
  Give my heart.

—*Christina Rossetti*

SHEPHERDS—"While Shepherds Watched Their Flocks by Night"

TREE—Origin of the Christmas Tree

The story of St. Winfried (often called Boniface) who hewed down a giant oak sacred to the god Thor, and urged the people to remember instead the evergreen fir tree as a symbol of the living Christ, is told in full in Henry Van Dyke's *The First Christmas Tree.* An interesting tale of much later date is told of Martin Luther. He is reported to have been attempting to explain to his wife and children the beauty of a snow-covered forest under the glittering stars. Being unable to describe what he meant he rushed out into the garden and cut off a little fir tree which he brought into the house and covered with lighted candles. This happened on Christmas Eve, and ever since has been remembered in Germany.

MAGI—"We Three Kings of Orient Are"

(During the singing of this carol we, like the Magi, may bring our gifts for the King in the form of our White Gift Offering.)

ANGELS—*The Littlest Angel* by Charles Tazewell (Recorded)

SAVIOR—Slides showing the Nativity

Prayer and Benediction

A CHRISTMAS MOSAIC

HELEN H. SMITH, Pittsburgh, Pennsylvania

EVERY WINTER, the cities and towns of America succumb to the climate of Christmas: a vibrant, magical climate, at once cold and warm, serene and exciting, full of stillness and full of sound, light made brighter by darkness—classic now, after two thousand years, but new each December, and a climate in which miracles have a way of occurring.

Even in bitter cold the streets are crowded: men with ears frosted and fingertips blue-white from the weight of corded packages and shopping bags; women in fur coats with small corsages of holly and silver bells; colored woolen scarfs and stadium boots, and little boys with ear muffs; the Salvation Army, staked out in front of Murphy's with a phonograph playing Christmas carols; a department store—modern, white lights, metallic blue and silver; another—made warm and inviting by big old-fashioned spruce trees, red bulbs aglow. In the markets—turkeys, cranberries, nuts, and candied fruit; fruit cakes, minced-meat, and stacks of oranges; holly wreaths and ground pine, pine cones and mistletoe. No sales—no specials. It's the only time of year when anybody can sell anything at its regular price. To go out in it is to fight wind and cold and people and wrong sizes and wrong colors and "more than I wanted to spend"—but everybody goes out in it and everybody, more harassed than usual, is politer than usual.

Moth-eaten Santa Clauses sit in their flimsy street booths of brick-painted wood, warming their hands over cauldrons of hot coals, and ringing their bells for dimes. Sleek, fat Santa Clauses sit on platforms in department stores, chuckling in E-flat, teaching youngsters to be egocentric with their "and *you*, little man, what do *you* want for Christmas?" Packages are big and wondrously-shaped, or small, precise, and fascinating—to be cached in a secret place, with a secret smile.

FROM THE HUBBUB of the streets—the chimes, the bells, the Silent-Night's in twenty keys, the cash registers and people, the wonderful, horrible, aggravating, lovable people—escape is inside. At Christmas, "inside" is warmer than warm and homier than home. It's the smell of pine and sputtering candles, the warm glow of colored lights and the crackle of an open fire; beloved, familiar ornaments—beautiful beyond their beauty, crisp holly with red berries, stacks of Christmas cards, presents resplendent in ribbon and tissue and foil, poinsettias, the aroma of turkey and spices, gay cookies and candies, a cardboard angel—all cotton and gilt, a creche with serene and homely animals on guard.

AND AT CHRISTMAS a church is more a church than at almost any other time. Then it acquires its heartbeat; begins the cycle of life and death and life. A teacher's hard work comes alive with little boys in angels' wings and Eastern kings in red and purple. Weeks of practice send a hallelujah chorus throbbing against arched rafters and stained glass. The preacher is a great preacher, because the story he tells is such that he can neither add to it nor take away from it—a story that miraculously creates in children the understanding of adults, and in adults the superb insight of children.

REPORT FROM AFRICA

FLOYD SHACKLOCK

THERE ARE MANY Africas. There is the Africa that was. Tribal Africa. I saw it best with Dr. and Mrs. Wesley Sadler. Formerly it took seven days' walking through the forest and jungle of Liberia to get to Wozi. The little mission plane whisked me most of the way in an hour. At the tiny landing strip, Mrs. Sadler met me in the faithful jeep. On that homemade road, twisting, turning, up and down, four logs make a bridge over a stream, two for the right-side wheels, and two for the left. Mrs. Sadler could drive that jeep with one hand, point out the sights with the other, her pony tail hairdo flying in the breeze. With hard driving in low-low-gear with four-wheel drive, we made the last 12 miles in two hours. It is one of the world's worst roads.

This is enough to suggest that we were a long way from the outside world. In that little village of a hundred mud huts, I saw no wheel except on the jeep. Burdens were carried on the head — on the women's heads! Some of the villagers called to greet me, as the guest of their friends, the Sadlers. We lived in different worlds, yet they came with dignity and courtesy to bid me welcome. Some of them were Christians, as the former chief. Some were not, as the head of the four medicine men of the village. Next day I returned some of their calls. As I entered one of the rather dark huts, smoky from the open fire in the center, there was the man who had called on me. I thought the Woman's Society of Christian Service or the Women's Missionary Guild must be having a meeting in his hut, until I realized that they were just his six wives!

That was tribal Africa, with a pre-wheel culture, and with a stubborn belief in evil spirits. Monogamy is still in the future. People could not read their own language. So the Sadlers used literacy to build bridges of confidence and understanding. Their literacy booklets on health are already changing age-old habits. Mark's Gospel is the best seller in the Loma language. Literacy does open the door to the Gospel. There was the young man who had worked around the mission house. Finally he decided to learn to read. Then when he read Mark, he came to Dr. Sadler and said, "I've heard about Christianity many times around here. I was not impressed. Now when I read it in my own language, I know it is true." He became a Christian, and is now the pastor of the little chapel at Wozi, where I worshipped.

There has been no mass movement into the church. To overcome superstition and to change old customs requires stubborn fighters. "We are carving out the Christians, one by one," say the Sadlers. But in five or six years, as hundreds have learned to read, a dozen little congregations have been gathered. Now the movement is gathering momentum. Literacy and Christian literature may lead a whole tribe into the church.

In literacy we have an instrument for Christian service and Christian witness—an effective instrument which we are just now learning how to use.

THERE IS ALSO the Africa that is. Detribalized Africa. Wheels have come rolling in, as trains bring the machines that make factories. Trucks carry in Coca Cola. Traders, miners, government officials, tourists, missions all help to change Africa. The

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Rev. Floyd Shacklock, Ph.D., executive secretary of the Committee on World Literacy and Christian Literature, recently made an extended survey of literacy and literature projects in Africa, including Deir Abu Hinnis, a village in Egypt where Dr. Davida Finney, United Presbyterian missionary, and her colleagues, Rev. Samuel Habib and Miss Halana Mikhail, are conducting a literacy-centered community program. Deir Abu Hinnis is one of eight villages where intensive programs have been launched by Literacy House in Minia, Egypt, which Dr. Finney founded in 1953.

The Committee on World Literacy and Christian Literature is a unit of the Division of Foreign Missions of the National Council of Churches. It is supported by 39 American Protestant denominations and agencies, of whom the United Presbyterian Board of Foreign Missions is one.

old is passing, and the new is struggling to be born.

Change is irresistible. It is brought on by our insatiable hunger for rubber, gold, diamonds, copper, bauxite, and all the rest. It is accelerated by the traders who have goods to sell, and by the eagerness of Africans to buy pots and pans, cloth, and all the miracles that pour out from our factories. I watched a barefoot man clad in a blanket as he stood fascinated by a show window full of shoes and high heel slippers. Five, ten, twenty minutes he stood there motionless. I could almost see the hunger to possess things burn itself into his consciousness.

Come to Johannesburg, city of gold. The streets are not paved with gold, but the city exists to dig gold from the hot depths of the earth, so that we can take it down to Ft. Knox and bury it again. As the plane circles Johannesburg we see the first signs of gold—great heaps of yellow slag, the refuse of mining. Heaps that are six or eight blocks wide, a quarter or a half mile long, and ten, twenty stories high. They are a symbol of modern change in Africa—broken bodies or lives that are no longer needed.

Gold mines require miners—hundreds of thousands of them. They come in from long distances to sign contracts for a year or eighteen months. It is not good for ten thousand tribesmen to live in a compound without their families and cut off from village ties. They are prey to all the temptations of questionable recreation, of gambling, drink, and sex. Civilization is bringing many good things to Africa — medicines, roads, factory goods, but we have broken the family and village pattern before creating a new standard for living.

If life is upset in the cities, it is equally disturbed in the villages from which the men have gone. How can a stable society be built on families from which the husbands and fathers are gone for years on end, through most of their working years? How can we establish a Christian church without Christian families?

I can not even list all the changes that are taking place. Authority is passing from the old chiefs. Free moving peoples are restricted to reserves. The way of life of many is changing from rural to urban society. Subsistence livelihood from the land is shifting to a money economy. Polygamy and monogamy are in conflict.

But as in the disintegration of the old family and village life, what was inadequate from a Christian standard is being replaced by what is much worse. Modern discrimination is one of these movements from bad to worse. A different scale of wages, poorer and segregated housing, limited education, no vote—all of these on the basis of the color of a man's skin.

But even there in the mine compounds you will find literacy groups. The pitifully few publications in vernaculars are bought by men with eager, inquiring, hungry minds trying to cope with the strange, changing world. On Sunday, or on some evening, come to a Christian service, attended by hundreds of miners. How they can sing! Here are miners who speak Tshwa. Fortunately the Bible has been translated into Tshwa. But when the edition was sold out, it was decided to revise the translation. Those miners, struggling to find their way in a confused and confusing world, trying to establish a church, waited seven long years for their Bibles. A letter on my desk tells how the first shipment of 3,000 copies sold out like hot cakes. It will be hard to keep up with the demand.

So IN THE MIDST of perplexing change, how can the African church lead its people, unless they can read? In the Middle Ages, the church did survive in spite of the illiteracy of the masses. But in this century, an illiterate church is an anachronism. We want to help the African prepare to face his future as a responsible member of his church, of his family, of his village, of his country. As Christians, the church

members must grapple with the problems of life, and they must put their faith at the very center of their common life. The demand for education is imperative, along with the demands for self-respect and freedom. But what will a newly literate people read? Filthy picture magazines, or Communist propaganda?

The trend has already begun for the state to take over public education, a field where the churches have rendered a great service and exerted strong influence. Public health services may also pass to the government. If that day comes, or as it comes, the resources of missions will be released from the established forms of service and witness which were so effective in their day. For the emerging Africa, we have in literacy and Christian literature a more powerful instrument to proclaim the Gospel in every area of life. Will the church be ready and prepared to lead the African people through the effective and persuasive power of the printed page?

Literacy can be at the center of every advance—into better farming, health and hygiene, in a new concept of home and family life, in the citizen's responsibility to society, in community development. The printed word carries the Gospel to those far beyond the sound of the preacher's voice. Literature can provide for the continued training of pastors, and for Christian instruction of children and adults. But it is a tool that we have scarcely begun to use.

WHAT OF THE AFRICA that is to be? One need not be a prophet to see what the basic problem is. How will men of different colors and different cultures and from many tribes and nations learn to live together? Many answers are offered: apartheid, partnership, a multi-racial society, independence. Some spots are brighter, some darker, but one must say that in many parts the drift is bad. Much as we hope and pray and work for peaceful solutions to the many problems, it would be blindness to assume that history will always be constructive and gradual change. The story of the western world has seen constructive and gradual change interrupted by two great wars in half a century. We, ourselves, in relative security, have lived in violent and destructive decades.

Do not misunderstand me. I am not predicting violence. I do not know what will happen. But we must not shut our eyes to the possibilities. We must have a strategy of Christian missions that can go forward if God gives us peace, as well as a faith that will not be helpless if men should bring destruction. Though the worst should come to the worst, which may God forbid, even then there is a Christian mission in a revolutionary age.

Look at Kenya, land of fear, hatred, and violence. You know the story of three years of bloodshed. But a change has come. The Mau Mau oath has lost its power, and many Kikuyu tribesmen and women are trying to return to law abiding society. When an active people like the Kikuyu abandon an old and unworthy loyalty, they must be challenged by a greater and more adequate loyalty. Their hopes and their ambitious spirits must be lifted up toward a goal that is worthy of their sacrifices.

As I was permitted to visit in the barbed wire detention camps, I was impressed to see this search for a new basis of life take the form of literacy classes and eager use of lending libraries. I was told that the Kikuyu men who are released from the detention camps have practically all become literate. What a wonderful way to open new vistas of opportunity and challenge! But there is a dearth of simple reading matter to help these people find their way. Our opportunity now is to turn to constructive ends the ambition and energy that ran amok in the Mau Mau.

Independent of the government program of rehabilitation, the churches and missions under the Christian Council of Kenya are carrying on a great program of adult edu-

cation, recreation, community welfare, as well as Christian teaching and preaching. You may be either encouraged by the work that the church is doing, or discouraged by the enormous task. East Africa today presents an amazing opportunity.

One of the outstanding memories of our trip was a Christian service in one of the camps, attended by 800 or 1,000 prisoners and detainees. The climax of the service was a "cleansing ceremony" at which 154 women publicly renounced their Mau Mau oaths. It was based on the verse, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). It was a moving ritual. They confessed that they had sinned before God and man. They asked God's pardon and forgiveness, and with His help they promised to lead a new life. This did not give them political freedom. As they returned to their barracks, many of them would be persecuted and ridiculed by hard core Mau Mau, as the dusk fell. As I sat there, I wondered how many of that great congregation had been involved in the tortures and murders of the Mau Mau. Many, no doubt. But here was the Gospel in its glory, redeeming men and women from sin.

There was one disturbing factor. Many of those who asked for cleansing had been Christians, but had fallen away. Is there no power in the Gospel to keep people from such evil? Why had they weakened?

The answer is not hard to find. They were baptized, and we believe in the power of the Holy Spirit to transform life. But we did not give them the means of studying and learning the will of the Holy Spirit. Fortunately, the Bible is available in Kikuyu. But most of them could not read it. There is scarcely any Christian literature. Their pastors have almost nothing to help them in their own language, to prepare their sermons. They need Bible study books, Sunday School teaching materials, guides to everyday living.

We have all the advantages of Christian tradition. We have abundant devotional aids. We can read and study what the Gospel means in our complex life. But even so, it took us eighteen hundred years to learn that slavery is a sin, and to do something about it. Even Christians, church members, need Bible study aids and Christian literature. So do the new Christians of Africa, as they leave the old customs, and come into the bewildering new modern world. The Africa that is to be will depend upon the amount and kind of Christian literature which the African church will have.

God has used even the wrath of men to praise him, and out of all the terror and horror of Kenya, the church has been given another chance to proclaim that God loves men. I do not know what the future may hold, but let me repeat: even if the worst comes to the worst, which God forbid, there will be a crying need for Christian literature, for wholesome literature of all kinds, to help the Christian church in Africa both to know and to do the will of God.

There were Kikuyu Christians who did not fall. Some of them were martyrs for their faith. Others are now the pillars of the church. Our task is to give them the best that we have received. We have learned the skills of teaching literacy. We know much about how to communicate through simple level reading. We have courses to prepare future writers. If we fail to share these gifts, we shall have sins to confess, sins of omission. . . .

We are entering a new stage in Literacy and Christian Literature. The fulfillment of the hopes and prayers of the last ten or twenty years brings us to a new day. . . .

What is this new stage of Lit-Lit? I am reminded of hunting ivory in Africa. Ivory is a valuable commodity, as you know. It is easily transported to market; it is easily recognized when you search for it. The only thing is—when you find it, there is an ele-

phant attached. Well, we are finding that we have an elephant on our hands. The more that literacy succeeds, the more literature is needed.

I found during the five months in Africa that the interest in literacy and the demand for literature have succeeded beyond our hopes, and far exceed our resources to meet them. People are frustrated when their hopes are thwarted. A mighty new effort is required to satisfy the millions of people who are waiting. Our human resources will never be adequate. How can we use most wisely what resources we do have? What will we do with the elephant?

Our literacy work, then, is changing from a whirlwind campaign of demonstration and inspiration to a long range, persistent ongoing program. We have literacy charts in hundreds of languages, and know how to produce the rest as needed. What comes next? Let me speak of some new emphases. They are not brand new ideas. They have been foreshadowed in the past. But they are *emphases* which mark a *new stage* of Lit-Lit's work.

FIRST IS AN EMPHASIS on the practical methods for increasing literacy. In the past the literacy team prepared charts and reading primers in a week or ten days, and then hurried on to a new language area. That aroused great interest, but we find that a desire for literacy is not generating the means for achieving it. *Each one teach one* is a wonderful goal. In reality, it is a motto. It is not a practical method, for it does not tell us how the new literate is going to teach his neighbor. From country after country we are asked—"How do you make it work? It sounds fine, but how do you do it?"

It is taking the research and experience of devoted literacy workers, such as those at Egypt Literacy House, to show how each one can teach one. They are developing the methods that make the difference between success and failure. They are constantly testing their results so that they may be of value in other countries.

I found in Ruanda Urundi that the team had prepared charts and primers five years ago. The materials are all ready to use, but there has been no literacy campaign yet. The hopes and interest of five years ago were completely dissipated. Now with the experience gained in Egypt, our new emphasis on step-by-step preparation for literacy work will give Ruanda Urundi a new kind of team service this summer, a follow-up program.

A SECOND EMPHASIS is that literacy must be firmly linked to literature. Literacy is a tool. Literacy alone may be dangerous. In some countries there is danger that literacy may outrun the supply of literature. People who have nothing to read fall back into illiteracy, disillusioned. Don't assume that good literature will appear by itself. There is Communist literature in Africa, as well as very questionable picture magazines.

Now in saying that literacy may outrun literature, I am not forgetting those illiterate millions. We still have a task there. But making literacy charts is simply not enough. The great success of Wesley Sadler's work is the way he has made literacy a step into reading, by the supply of a whole series of good things to read.

THIRD. It is not enough to say literature is needed. Everywhere we find a demand for simple literature—adult ideas in plain and easy language. The tendency is to assume that new literates can run as soon as they can crawl, before they have learned to walk. The ability to puzzle out the words does not mean effective and pleasant reading. We must emphasize simple and plain material, which has both interest and helpful content. That is quite an elephant to take care of—reading matter that is simple and easy, full of interest, with a message, and produced cheaply!

FOURTH. This interesting, easy material must be integrated into the

whole of life. I need not repeat what I said earlier about touching every aspect of life. In these days of rapid social change, Christianity must reach the whole life. It must be pioneering literature. Adult education is a new emphasis with us here at home. We believe that education is never finished, and that adults are never too old to go on learning. I want pioneer literature in Africa that will push back the frontiers of new and different customs, of race relations, to help Christians find their way through complex changes.

FIFTH. Lit-Lit's work will be a sound program only as it is established under African leadership in Africa. It is not enough to give even perfect books to Africa. We will fail unless in preparing literature we help Africans learn how to do it themselves. Hence we are related to Christian councils in the various countries, to help the church take over Christian literature as its own work. This means a great emphasis on personnel, and the finding and training of writers. Our work will be less and less of demonstration of our know-how, but more of training in the skills of communication. To find and to train an able and committed person is more important than paying money to subsidize a book. It is also more difficult. We are seeing that the work of literacy-literature is not like a flash flood, but like the training of workers in a hydro-electric plant. A sound program of Christian literature needs trained and devoted personnel more than anything else.

SIXTH. Lit-Lit is the Christian Church in action. We are a service arm of the mission boards and the younger churches. This has always been implicit. In these crucial days, it must be explicit. We believe that the best literacy work is done by and through churches and missions. The Christian motivation of the Good Samaritan makes *Each one teach one* an ideal of the true Christian community. So when we must choose between the many opportunities before us, we will choose to work with and through the churches, as the best way to promote real literacy.

Not only does literacy work need the church. The church needs literacy. For the training of ministers, the instruction of children, youth, and adults, the preparation of vernacular literature is an important step in the establishing of an indigenous church. As Christian missionaries we are concerned to help the African Christians raise up their own churches. This is not because we are on the defensive about anti-colonialism, or anti-white sentiment. We believe the Gospel is for all men, and that the Christians of every land should express their common faith in their own idiom.

The story of the Kikuyu Christians who fell to the Mau Mau reveals an age-old problem. In the early centuries the church was troubled with the problem of the *lapsi* — those who lapsed back into paganism. In the planting of an indigenous church, how shall we preserve the purity of the faith? Africa has hundreds of the so-called splinter churches, many of which are slipping back into sub-Christian levels of life and morality. That is the risk of an indigenous church. Here again, literature serves the younger church by giving it access to the Christian classics of the past and the fellowship of the present, and the opportunity for self study. The church needs literacy and literature, even as they need the church.

This church-related function of Lit-Lit is a clear emphasis. Our goal is a literate church in a literate community. We see the need for a reading church. Yet we have not forgotten those illiterate millions. We will not limit our efforts to Christians alone, and neglect the others. Rather we would serve those millions by helping the Christian churches to take literacy as a practical and effective form of Christian witness. Lit-Lit works with and through the churches.

(*Continued on Page* 167)

PROCLAIMING THE GOOD NEWS

OUR TASK IN A CRITICAL TIME

CARY N. WEISIGER, III

Mark 13:10—*"And the gospel must first be published among all nations."*

I REMEMBER a cartoonist's idea of our troubled world. He drew the familiar globe representing the world and then put upon it the features of a very sick man. The jaw of the poor fellow was bound up because he had an aching tooth. Here and there boils were erupting like volcanoes upon his face and head, representing different crises around the earth.

I think his idea of this old world was not far wrong. We may say that the Suez Canal crisis represents a severe toothache, to say the least; that the racial tensions of our country and of South Africa are visibly portrayed in boils that have come to a head; that the continued Communist conspiracy and blind developing nationalisms of our time are eruptions of an infection in the blood stream, a serious plague in the earth.

Now in all of this trouble and confusion we do well to ask the question whether Jesus ever foresaw this. Did He see ahead a world that was evolving into a very sweet and pleasant condition? Did He presage in His words a condition on earth where men would dwell more and more at peace? Or granting that there was always going to be trouble, did He intend to release His Gospel that it might reach a few simple folk but never effect very much so far as a world-wide purpose is concerned?

The answer to the question is found in the 13th chapter of Mark and in similar passages in the New Testament. It is very, very clear that our Lord intended that in a troubled and confused world and through it and in spite of it, His purpose of spreading the Gospel would go on. What we have in the 13th chapter of Mark and parallel passages is a sketching of the broad sweep of events between the first and second comings of Jesus Christ. In this sketch of events we see confusion and disturbance everywhere; in religion, in politics, and in nature. As far as religion goes, Jesus said that there would be many deceptions—"Many shall arise in my name and say I am Christ, and shall deceive many." As far as politics goes, our Lord said that nation would rise against nation, and kingdom would rise against kingdom and there would be wars and rumors of wars. And as for nature, Jesus said there would be earthquakes and famines. And to intensify His teaching, He said, "All these are the beginnings of sorrow." But against this background of religious and political and natural confusion and disturbance, our Lord placed one clear shining fact, and I refer now to my text, Mark 13, verse 10: "And the gospel must first be published among all nations." . . .

It is Jesus who is speaking; it is the Son of God who is instructing His Apostles. It is God's chosen One in Whom He was well pleased, without any defect of sin or of error, Who announced almost two thousand years ago that in the midst of everything else that would take place on earth, this must occur. Whether you prefer to be preoccupied in your little interest, whether you think the church should be a nice, chubby club, has no relevance whatever to the authoritative word of God as revealed by His Son. This is what Jesus Christ said and this is His program for the ages and someday He is going to come back and hold a little session with us all, as to whether or not we heard and did His word.

Now notice three characteristics of this publishing of the Gospel of Christ: necessity, priority, universal-

Slightly condensed from a sermon preached by the pastor of Mt. Lebanon United Presbyterian Church, Pittsburgh, Pa., on Sept. 30, 1956.

ity. This is a good, Presbyterian kind of outline.

I. *Necessity.* The Gospel *must* be published. Why? Because that's the way God intends it to be. From the rising of the sun to the going down of the same His name is to be made great among the nations. His purpose through all the ages is to gather together in one all things in Christ. He intends to have not a converted world, but a world that has heard the message. There's nothing here about a fully converted world; there is much here about religious apostasy and declension. But what we do have in the text is the announcement that the Gospel must be heard. The Cross of Christ must be held before the eyes of all nations. God has decreed it. God will execute it. God wants us to share in the accomplishing of this. Divine necessity! O, that we might have some urgency about this!

Do you remember reading Mr. Eisenhower's book several years ago, when he wrote about the crusade in Europe? He tells of the time when he was first called to Washington. He stayed in his brother's house near the Capitol. Conditions then were so critical, the urgency was so great, that Mr. Eisenhower relates that he never saw his brother's house in daylight. He always left so early in the morning and returned so late at night, such was the pressure of the work laid upon him.

So Jesus has given us this cause, this crusade, and He has laid upon us this tremendous necessity to publish the Gospel everywhere. How little we seem to feel it! How little we seem to show, at least, that we feel it! Necessity!

II. *Priority.* The Gospel must *first* be published. Why first? What must it come before? Why, His Second Coming, His glorious return. Between His Incarnation—coming into this world born of the Virgin Mary, living in this life, and dying, and rising again, and going back to His Father, and His descent from heaven again, this must first occur. The Gospel must be published abroad. Only God, of course, will determine when every tribe, nation, and tongue has had adequate hearing of the Gospel. This is a divine priority.

Jesus didn't say literacy must be general on earth, democracy must be established in every land, a high standard of living must be attained through all the continents and islands. No, but He did say this publishing of the Gospel must happen everywhere before His return.

I wonder, frankly, how much priority we give to this in our own thinking—we church people. Let me ask you if this is true of you in your thinking, has been true of you across the years. Here is a young person who grows up in the church as many of you no doubt did. He begins to plan for the future. He thinks, "First of all, I must get an education." Then he says to himself, "First of all, I have to get married." Then after that, "First of all, we have to have a house, furniture, and a car and pay for these." Following that, "First of all, we must educate our children." Then, "First of all, we must provide for our old age." Along the way he considers giving to the church of Jesus Christ the leftovers. Don't you see how God wants to cancel all that kind of non-Christian, un-Christian, sub-Christian thinking? how He wants to revolutionize our thoughts and our feelings and our plans? *First,* He said, make provision for spreading the Gospel. Then, tend to these other things. "Seek first the kingdom of God and his righteousness and all these other things will be added unto you."

I know you can't educate people over night. . . . I know you have to give here a little, there a little, line upon line, precept upon precept. I recognize that we are conditioned by our background. We have received varying amounts of Christian teaching and Biblical instruction. However, I make this prediction, friends: if this congregation will ever reach the point where it will say to God with a whole heart, "Lord, you have

said it again and again; we are going to take it seriously, this is your purpose, we'll put this first"—then I predict, money troubles which we have in a minor way and all other troubles will begin to fade out, because we will be thinking first of God. Do you have ears, my friends, this morning? Do you have minds? Do you have hearts? Can you understand? Jesus said this must happen *first!*

III. Finally, *universality.* The Gospel must go to all nations. Well, we know that Jesus is suited to every human heart. He can save the Eskimo. He can touch the soul of the Aborigine in Africa. He can reach Papuans, Europeans, and Americans. There isn't any place on earth where geography makes it impossible for people to accept Jesus. There isn't any color of the skin that keeps the Holy Spirit from presenting Christ savingly to a human heart. There isn't any language that can't be transmuted and converted into the language of heaven by the grace and power of Jesus. There isn't anybody on earth that doesn't, as far as we are concerned, deserve a chance to hear about Jesus. He is suited, and suitable to all men. And He said, there's to be universality.

Well, how are things going? You remember those five missionaries who were martyred down in Ecuador last January. They represent not only a tragic setback in a particular spot, but they represent also something wonderful that has been going on, among people who have never really been reached by the Gospel. They represent a movement that is now spreading among all the tribes of Central and South America, reducing languages to written form and making the Scriptures available to people. Actually I would say this morning that we are nearer than ever before to the place where the Gospel is being published among all nations. So the headlines are about Suez and the clash between Israelis and Arabs and tensions here and there, but underneath it all, God is carrying out His purpose and there are people who are identifying themselves with that purpose of universality for the Gospel. . . .

I wish I could lay this upon your hearts. We respect the dying words of people, don't we? Of course, we do. We're in the football season, and very recently I was conversing with a well known doctor of this city about Jock Sutherland and the sad end of that great football coach. He told me how some of his close friends, those big football players, brought him in there to West Penn Hospital. You remember how they found him helpless and unconscious down somewhere in Tennessee. They brought him back, took him to the hospital, rushed him into the operating room and found a tumor on the brain that wouldn't yield to the surgeon's knife, and in a short time he was gone. Those big men of the gridiron wept unashamedly and in a very touching and affecting way they recalled the last days and last words of the man who had been such an inspiration to them on the training field and on the gridiron. They thought a lot of Jock Sutherland. They treasured his memory.

I go with you through your joys and sorrows, I have the privilege of sharing in your weddings, and then later, as you bring your little children into this place, to baptize them. I see your children grow up in our Sabbath School and develop in Christian character and commitment. In all these things I rejoice. Then there comes a time when the telephone rings and another family in our church has been visited by death. I go there, as I have gone so repeatedly in recent days, and I try in a stumbling manner to walk with you through the valley of the shadow of death. I hear you as you call to mind the last little experiences with your dear one. I know how you prize those things, how much they affect you. Those memories will be with you forever.

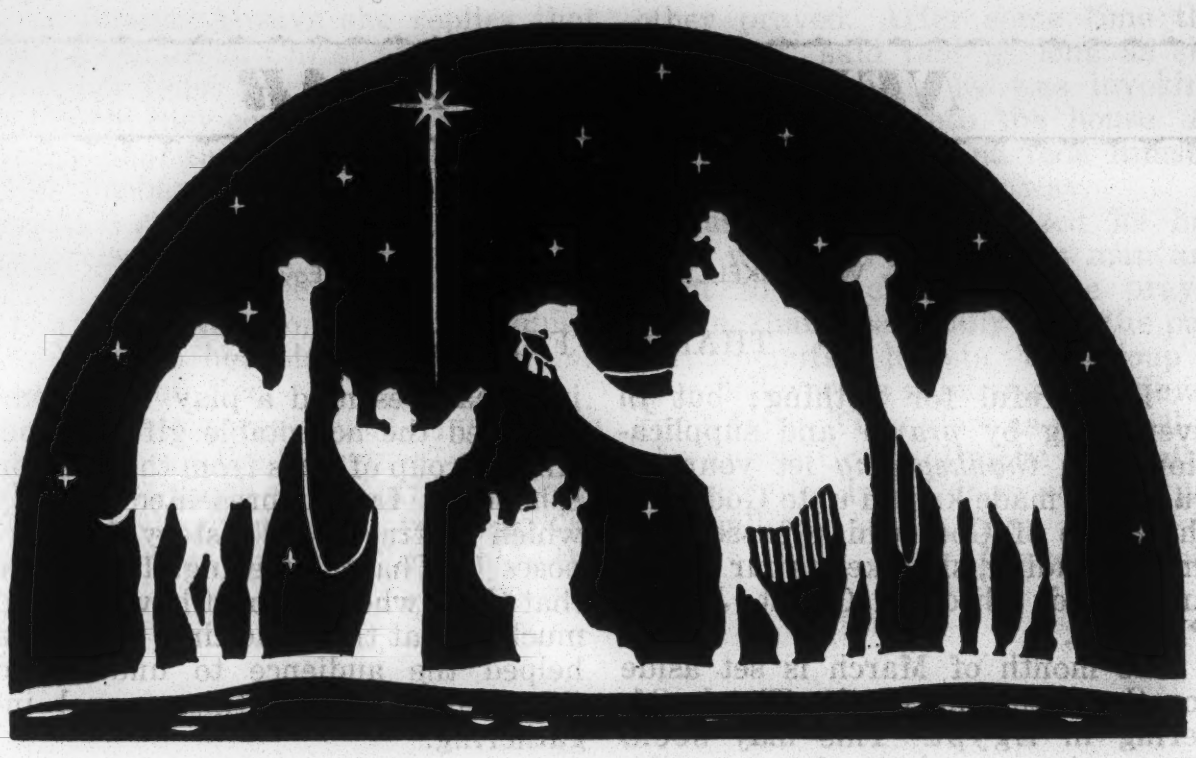
Then I think of One who came with His heart full of love to this earth and how He said again and again,

just before He died, and after He arose from the dead: "There's just one thing I want to lay upon your hearts; this Gospel must be published; go into all the world; ye shall be witnesses unto me unto the ends of the earth." Friends, it's a question of love. Jesus said, "If ye love me, keep my commandments." And if you can hear the commandments of Jesus again and again and let them go in one ear and out the other, what does it reveal about your heart? That you don't care very much about Him! That's what it reveals in plain language. "If ye love me, keep my commandments." A cup of cold water in His name; a helping hand to the little child in your neighborhood who is not going to Sabbath School; the word of comfort to the one who is in sorrow; the book or Gospel tract given to one who doesn't know Christ; the invitation to bring someone to church to hear the Gospel; that visit to the hospital or to the jail to one who needs your ministry; that kindness to an ill neighbor; that concern for the program of your church in prayer, in giving and going.

"If ye love me." Not, if you want to do it; not, if you've heard about it 157 times; not, if you find it convenient; but "If ye love me, keep my commandments."

This Gospel must be published! He's coming back. You and I are going to look Him in the face someday. Tennyson was right; when we move from out this bourne of time and place, we hope to see our Pilot face to face. O, come glorious day! He will return to confront a living generation of Christians. He'll look and say, "I told you, I asked you, I pleaded with you; and what did you do?" The Gospel must first be published. What are you doing? Are you sharing in publishing it?

Let us pray. In the silence of these moments, O God, when we consider the world of which we are a part, we ask Thee for eyes to see what our Savior sees, for hearts to feel as His heart feels, for hands and feet that are willing to do what He wills. In His name, Amen.



UNDER AN EGYPTIAN SKY

EVLYN W. FULTON

ONE OF THE most impressive pageants I have ever witnessed was on Dec. 23 of last year in the desert near Cairo, Egypt. The YMCA sponsored it and the American Church Choir under the direction of Norma Lee Squires provided the music. The Christmas story was told in a simple, dramatic way. As the sun was setting, with the pyramids of Giza in the distance, we saw Mary riding on the donkey and Joseph walking beside her coming over the sands on their journey to Bethlehem. After they were settled for the night in the stable, the "star," the first one of the evening, miraculously rose at the precise moment in the sky. The shepherds with their sheep, and the Wise Men on their camels came to pay tribute and homage to the Babe of Bethlehem. As the sky darkened and night came, the only light was the fire outside the stable with its rays shining into the faces of Mary and Joseph and the Christ Child.

We get so lost in our worldly preparations for Christmas in this country, the simplicity of the Christmas story must never be lost.

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

THANK OFFERING

"Be careful for nothing; but in everything by *prayer* and supplication with *thanksgiving* let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

The month of March is set aside for the gathering of the Thank Offering in Egypt. This may seem strange to many but, of course, the time of year does not matter so much as the giving and the spirit in which it is given. Meetings of the ingathering were held in the different presbyteries on Mar. 30.

Prayer and thanksgiving was the theme of the Thank Offering meeting of Thebes Presbytery held in the Evangelical Church of Qena. Women representing many of the churches met in the morning and women of the town also attended the meeting. The theme verse was divided among three women who spoke well on its meaning. A Bible study on the prayer passages in James was helpful to all. The theme was further emphasized in two choruses in Arabic, "I Believe God Answers Prayer" and "Hallelu, Hallelu, Hallelujah" ("Thanks" to the Lord was used instead of "Praise").

Girls from the Evangelical School in Qena presented a play which emphasized the acceptable gift of God. And a group of girls from the Mission school in Luxor presented a play which portrayed the history and purposes of Thank Offering. I am sure that those who took part have learned much and at the same time they have helped the audience to understand the significance of this annual ingathering.

A highlight of the morning's program was the part played by the angels of the churches. When it came time to present the offerings of the various churches, 12 children dressed as angels each said a Scripture verse and presented the gifts of the churches. Everyone rejoiced that the gifts were much more generous this year than last. It is a joy to know too that they came from more meeting places and so from more women. There were those who gave piasters (about three cents), and some half-piasters, from the little that they have. God is pleased with and blesses even the smallest gift and we pray that even more of the small places may participate next year. I am sure it can be said of some of those who gave, "She hath given her all."

—*Beatrice McClellan*

Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

THE CHARMER FAILED

Sharifan and Inayat, a young Christian couple, live among a group of illiterate working folk. Sharifan has had poor health for a number of years, yet her faith is strong. She has built up a tiny mud ledge in one corner of their one-room house where she sits to pray.

Her in-laws and some of her neighbors laugh at her for her much praying and tell her she is foolish to refuse to get charms to wear to cure

her illness. Always she replies that she loves Jesus Christ and so cannot put her trust in charms.

When they could make no headway with Sharifan they put pressure on her husband, Inayat. Eventually he yielded and called in a "charmer" to exorcise the evil spirit out of his wife. The "charmer" arrived and began his incantations. Sharifan quietly went to her place of prayer and called upon God.

The battle was joined—just inside the door sat the "charmer" doing his best with much noise; off in the corner sat Sharifan quietly praying. The more the one "incanted" the more the other prayed. After some time the "charmer" said that as long as she prayed the spirits he was invoking could not enter into the house. At length he gave up and took himself and his paraphernalia away.

Husband Inayat realized he had done wrong in calling this man and went to the church to the prayer group, that meets daily with the pastor, to confess his sin. The group of true believers is rejoicing over Sharifan's faith. They glow as they tell us she knows God will make her well if He so wills and if it is not His will she will still praise Him.

—*Laura Reynolds*

CAROLS AND CANDLES

There will be no Christmas candles
On the dark Tibetan border
Save as missionaries light them
That the darkness may have light;
There will be no Christmas carols
Telling of the Savior's coming
Save as Christians teach the children
Hymns of Jesus' natal night.

There's a dearth of Christmas candles
Where the nations sit in darkness,
There's a dearth of Christmas carols
Where the millions wait to hear;
There's a plethora of carnage
And of suffering and sorrow
There's a dearth of Christian courage
In a world that's sick with fear.

If you have a Christmas candle
Let it shine for Christ your Savior,
If you have a Christmas carol
Let it ring out sweet and clear,
For this dark world needs his shining,
Needs the hope of his returning—
Light your candle, sing your carol,
He will come, and he is here!

—Lois Nichols Bare

"LABORERS TOGETHER WITH GOD"

PRESBYTERIAN WOMEN—USA, US, UP

MRS. GEORGE W. HUTTON, Meridian, Pennsylvania

AGAIN WE COME to share a report of a most profitable conference of Presbyterian women which convened in New York city on Mar. 6 and 7, 1956. Representatives of the three national women's organizations of the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, and the United Presbyterian Church of North America came together for further study and discussion of the cooperative ventures proposed, and subsequently explored, at two previous meetings—the first in Pittsburgh in March 1955, and the second in Cleveland in November of the same year.

This third meeting had something of an anticipatory excitement about it, for the women had discovered that there were existing small areas where already they were working together quite effectively, and with great blessing and profit.

The theme, "Laborers Together with God," together with a full agenda for work, had been proposed by the chairman for this conference, the late Mrs. E. D. McKune, beloved editor of MISSIONARY HORIZONS. Although illness prevented her presence at the last minute, Mrs. McKune had sent her prepared paper with her "worship thoughts" on the selected theme, and this was presented by Miss Edith L. McBane, who was later elected chairman for this meeting.

The Advent Tryst, which reportedly had been widely accepted and used in its first appearance in December 1955, was brought out this year at an earlier date. Plans were made for its release by early September, by a cooperating committee. It is now available.

Spiritual Retreats, of one or two days' duration, or possibly a planning conference and spiritual retreat combination, where women of the three churches might meet together, presented a challenge. A committee was directed to set up plans and procedures for use in the near future.

Bible Study, which was so earnestly discussed in November of 1955, will become a reality in 1957. Plans for a joint study of *Jesus' Teaching on Citizenship,* by Dr. Ernest Trice Thompson, have been prepared, with the hope that all women will avail themselves of this special opportunity. Anticipating acceptance of such a study, an author from the United Presbyterian body has been approached to prepare a series of studies on the Gospel of Luke for 1957.

A *Reading Course,* with which United Presbyterian women are familiar, was considered as a possible cooperative project for the future.

Radio Programs: a series, "Under One Roof." Did you hear them? They were broadcast from Jan. 15 until May 13 weekly, over 250 stations. These programs, sponsored in part by the Board of Women's Work of the Presbyterian Church U.S., are being prepared along with discussion guides for use with tapes as they go to local churches requesting them. Two other series are available from the Protestant Radio and Television Center, Atlanta, Ga. — "Put God First," a radio series, and the "Lay Witness Series" of TV programs.

A *cooperative Thank Offering Worship Service* was considered again, and immediate steps were taken for its printing. The printed folder is to be made up with the back page blank in order that the respective denominations may use it for local informational items. It is to be made available from the Literature offices of each denomination.

Mrs. Hutton is Secretary of Prayer Groups of the Women's General Missionary Society of the United Presbyterian Church.

Top row (l. to r.): Miss Elsie R. Penfield, USA; Miss Evelyn L. Green, US; Miss Margaret Shannon, USA; Miss Janie McCutchen, US. Seated (l. to r.): Mrs. George W. Hutton, UP; Miss Edith L. McBane, UP; Miss Mildred Roe, USA; Mrs. A. R. Craig, US

A WORD FROM ALL THREE OF US

IN A CONFERENCE such as this, where Christian women work and fellowship together, earnestly striving to know the will of Christ in all things, denominational barriers seemingly melt away. It appears that *each* has some insight or accent that is of value to the whole Church—diversities of gifts, but the same Lord! As we strive to see the world as the Master saw it, our vision of service expands, and we earnestly yearn that all Presbyterian women awake to a concern for the millions of people who even yet have not heard of the world's Savior; and for those who *have* heard, but are unaware of the passing opportunities to make Him known; and for the young people in their homes who may be constrained by His love to go to serve in the great mission field of the world. So, then, may we work, plan, and pray together that the Holy Spirit may direct all things toward the advancement of Christ's Kingdom throughout the earth, and may this be our prayer:

"O Master, widen the reach our love can make
Until it knows no bounds;
Until the peoples of the earth
All in our love are found."

BE CONSTANT IN PRAYER

MRS. R. BYRON CROZIER, West Allis, Wisconsin

The Bible is full of references to prayer. Abraham prayed to receive the promise. Moses prayed for the deliverance of his people, Israel. Hannah prayed for a son. Elijah prayed for power to defeat Baal. Peter prayed on the housetop of Cornelius. Silas prayed in jail. Different people, praying under different conditions for different things, but all of them praying. Prayer is the most important thing in the life of a Christian—yet it is often the most neglected. We are willing to give long hours to our church for teaching Sabbath School, packing mission boxes, sewing, cooking dinners, yet if we are asked to come to a meeting just to pray, it's hard for us to do it. But our verse says, ". . . be constant in prayer." Constant prayer! That means steadfast, unceasing, continuous prayer. But are we to be always on our knees? Is that possible in the life we live?

Perhaps we'd better examine our idea of prayer more closely. The essence of prayer is not in uttering devout and holy phrases! God does not hear us for our much speaking. Prayer is asking for God. Prayer is asking for God to come into our lives in a special way. Prayer is communion with God. Our heart is tuned to the heart of God, even though our bodies may be doing some menial task. Our spirit is in harmony with His Spirit even though external troubles eddy about us. Our thoughts may not be always occupied with God because the duties of life demand our attention. But if we have this constant fellowship with God, we shall have an abiding sense of God's nearness in the quietest moments and the busiest hours. Of course we can not allow anything to impede or hinder this communion with God. So we must examine ourselves and make certain there are no unblessed areas of our lives, no part of mind and soul that is not inhabited by the Spirit, no impure desires allowed to remain within us.

And what is the effect of living in this constant attitude of prayer? It enables God to work in us and through us! Prayer is an expression of our desire to have God intimately in our lives, and if we pray as we ought, this will include our total personality.

Let us consider that *prayer enables God to work in us*. Consciously or unconsciously, there are parts of our life in which we do not allow God to work. A successful business man came to his pastor one day. He and his associates at his company had a difficult business problem. The trouble seemed to have no apparent solution and yet it was vital to the continuing success of the company to find one. Finally in desperation, the man had called his aides together to discuss the matter. After this too seemingly brought forth no solution, one of the junior executives leaned over to his superior and said, "Why don't you pray about this?" "This stunned me," the business man told his pastor. "You know I've been a good church member for years. I'm an elder and a Sabbath School teacher, but it had never occurred to me before this to bring God into my business!"

There are many of us like that business man. There are whole areas of our lives in which God has no part! So we have no constancy in our communion with Him. Our spirit is spasmodically in harmony with His spirit. Our prayers are occasional, not constant. And for this reason, many Christians today are living defeated lives. No faith, no joy, no power! But our God is a God of power and He is a God to whom we can always turn—in any area of our life.

In this day when the vicissitudes of life are so many; when men and women, in increasing numbers, are succumbing to the great pressures of living, we need inner bolstering. We

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This is the third and last in the series of Quiet Hour meditations given by Mrs. Crozier at the 1956 WGMS Convention in Canton, Ohio.

need inner power and this can be for us, by being constant in prayer and letting God work *in* us.

If God is working in us, we will *enable God to work through us.* It has been said that prayer is the most effective way of working for God. In a real sense, it's true, for prayer releases the will of God. When John Knox prayed, "Give me Scotland!" he was making himself available for God. His prayer "released" the will of God by making it possible for God to do what He wanted to do *in* Scotland *through* John Knox. It is the same way with us. We do not work for God. He uses us, when we would be used in what He's already doing. In other words, it's not what I do for God, it's what is done through me! When we come to this realization, then and only then can we pray, "Not my will, but thine be done."

A story came to my attention some time ago concerning a military plane which had to make a forced landing in the Arctic wastelands of Alaska. The plane made a safe landing . . . no one was badly injured. But the supplies were low and the temperature was extremely cold. In order to keep warm, the men beat out a path in the snow around the crippled plane. By running and walking briskly they were able to keep somewhat warm. After days of searching the area for the downed plane, an air rescue party spotted the wreckage and the path which had been beaten in the deep snow—but there was no life! The extreme cold of that northern land had taken its toll.

But the rescue party wondered in amazement as they looked past the first hill beyond the wreckage and saw a pleasant, comfortable looking Eskimo village. The downed fliers had not bothered to leave their beaten path in the snow and look beyond even the first hill.

How often in our Christian experience we travel in the same old, worn out circle. There is abundant power for positive Christian living just beyond the hill, but we choose to remain in the valley. Unless we move from these valleys of our own making, we will die there.

O Come and

"CHALLENGE ACCEPTED

By MRS. WALL

SCRIPTURE: Luke 2:18-20; Matt. 2:1, 2, 11, 12.

SONG: S.C.W. #73. "The First Nowell the Angels Did Say," (four verses).

WORSHIP CENTER: Use a creche, with a *large* open Bible as a background.

PRAYER TIME: Close the worship period by urging each one present to give thankful praise for the coming of Christ into her heart. Finish with a prayer of rededication—of willingness to accept the Challenge of Unlimited Opportunities of serving Him.

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.
—*John H. Hopkins*

A legend tells us that when the star had completed its mission of guidance it broke into thousands of pieces. Falling, they were scattered all over the surrounding area near the Christ Child. When Joseph arose he found these fragments changed into beautiful flowers that covered the landscape, and filled the countryside with fragrance. At this Advent season the implications of this legend question each of us. Have we by His Spirit been changed so that our characters are full of the "beauty and fragrance" of His love expressed in service to others? Have we so faithfully followed His Great Command that His Gospel is "covering" the world? Are we so yielded to His will that if "breaking" is necessary we gladly in faith accept that tempering?

Matthew tells us the "shepherds returned" — returned to "keeping watch over their flocks." Even so must we return from supreme experiences to the everyday. But in that return we can emulate them, and so testify with our lives that others will "wonder" and then follow. Our actions can be a "glorifying and praising" of God as He has revealed Himself to us through His Word, His Son, His Love.

Work and worship, the secular and the sacred, are not at opposite poles,

et Us Worship

HEPHERDS AND WISE MEN"

Los Angeles, California

but are closely related. Each is an integral part of our life responsibility. Gideon was called from threshing, Elisha from ploughing, Peter from fishing, these shepherds from their flocks, and the Wise Men from their positions as advisers of kings—called from their secular work to "come up higher." As we relate our daily tasks to His will, so may we receive that same call. When it comes let us hasten to "come and worship Him."

These two groups each brought the Messiah gifts. Gold, frankincense, and myrrh are named; and to each of the three has been given special significance and symbolism. But surely the treasure of greatest value brought was their faith expressed in action. Wise Men came from afar; the shepherds came with haste. No doubts hindered their acceptance; no "ifs" caused delays. The Magi followed His star—the shepherds came "to see this thing which *is* come to pass." Would that our response might be as quick and sure; that the treasury of our talents, great or small, might be opened wide; that His will might be ours.

For each of us there is a personal Advent, when the joyous, good tidings become real. It is that particular time when Christ becomes King of our lives. Then peace enters our hearts and good will flows out of them. With hearts in tune with His plan, then our voices may speak their own Glorias—praises that will ring out each day as His love transmutes our humannesses into acceptable labor for His Kingdom building.

Great Little One! Whose all-embracing birth
Lifts Earth to Heaven, stoops Heaven to Earth!

—Richard Crashaw

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior . . . . for he that is mighty hath done great things; and holy is his name."

—Luke 1:46

"Thanks be unto God for his unspeakable gift."

—2 Cor. 9:15

1957 PROGRAM CALENDAR

MRS. JAMES T. VORHIS

The seal of the United Presbyterian Church adorns the cover of the 1957 *Program Calendar*. The motto found on the seal—"The Truth of God—Forbearance in Love"—is the inspiration for our year's study. Topics and worship services (listed on opposite page) are based on the accomplishments and requirements of Truth. A key verse is suggested for each theme as well as a Bible story to illustrate it, preparing us for a discussion of the church's successes and failures in applying the Truth. It is quite fitting that the cover of the booklet be blue—the color usually assigned to truth.

The interdenominational foreign study theme, "Southeast Asia," with *The Church in Southeast Asia* by Winburn T. Thomas and Rajah B. Manikam as the adult text, will be studied for two meetings. Because our church has no work in this important area we especially need to know something of Christian advance among these people. The home theme, "Christ, the Church and Race," will be used in the fall with *The Kingdom Beyond Caste* by Liston Pope as the main text. In addition there will be material from our own mission fields and we will touch on every phase of the church's task.

Suggestions for a theme song, a list of resource material, the 1957 Reading Course list, and pages on which to list your society officers and members are included as usual, along with a page for each monthly program. If your society has never used the *Program Calendar* send for a sample copy, and learn how helpful it can be.

The Program Calendar this year was prepared by a committee consisting of Mrs. Samuel B. Copeland, Mrs. William S. Houston, Mrs. Edwin B. Hurrell, and Mrs. H. Andrew Bruder, under the leadership of Mrs. James T. Vorhis, WGMS Literature Secretary. The new editor of Missionary Horizons was co-opted after her election to that position.

The price of the 24-page pocket-size booklet is still 10¢ each plus postage. Payment should accompany each order. Estimate the postage by finding out from your post office your postal-zone distance from Pittsburgh and the rate per pound for the probable weight of your package. Eight or ten *Program Calendars* weigh approximately one pound, wrapped.

Order now, one for each member of your group, using the convenient order blank below. Your order will be filled as soon as possible after November 1.

To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose $..... for which please send to me ..... copies of the 1957 *Program Calendar*, at 10¢ each plus ....., my estimate of the postage needed to mail them to me. They are for the ..... Society of the ..... congregation.

Signed .....

Address .....

.....

PROGRAM CALENDAR — 1957

Theme—THE TRUTH OF GOD

> *God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.*
>
> —The Shorter Catechism

JANUARY

SPEAK THE TRUTH IN LOVE

Worship: Eph. 4:15; The Story of Peter and John and the Lame Man—Acts 4:13-20

Program Topics:

1. The United Presbyterian Motto
2. Temperance and Social Education
3. Christian Citizenship

FEBRUARY

THE TRUTH BRINGS FREEDOM

Worship: John 8:32; The Story of the Philippian Jailor—Acts 16:19-34

Program Topics: Special Foreign Study

1. Southeast Asia—Getting Acquainted
2. To the Philippines and Indonesia
3. To Malaya and Burma

MARCH

THE TRUTH GIVES POWER

Worship: Acts 1:8a; The Story of Pentecost—Acts 2:1-21; 37-42

Program Topics: Special Foreign Study

1. To Thailand and South Viet Nam
2. Over the Islands
3. The Way Ahead

APRIL

THE TRUTH EVANGELIZES

Worship: 1 Tim. 3:15b; The Story of the Seventy—Luke 10:1-17

Program Topics:

1. New Churches in America
2. The Church in Mission Lands
3. The Work of Bible Women
4. Itineration

MAY

THE TRUTH ENLIGHTENS

Worship: John 16:13a; The Story of Paul's Education—Acts 22:3; 9:4; Gal. 1:11-17

Program Topics:

1. Education as a Part of Mission Strategy
2. Leadership for the New Church
3. United Presbyterian Schools in America

JUNE

THE TRUTH BRINGS HEALING

Worship: Matt. 11:5; The Story of the Man Healed of Palsy—Mark 2:1-12

Program Topics:

1. Medical Work through Hospitals
2. Medical Work through Clinics and Dispensaries
3. Medical Work through Health Programs

JULY

THE TRUTH MAKES HAPPY HOMES

Worship: Deut. 11:18a, 19a; The Stories of Two Homes—Acts 16:1,2; 2 Tim. 1:5,6; Luke 10:38-42; John 11:1-44

Program Topics:

1. What Makes a Home Christian?
2. How Christ Changes Homes in Mission Lands
3. American Family Life—Its Problems and Some Christian Solutions

AUGUST

THE TRUTH UNITES

Worship: Ps. 133:1; The Story of the Early Church—Acts 2:44-47

Program Topics:

1. The WGMS Convention
2. Goals for the New Year

SEPTEMBER

THE TRUTH CLAIMS MY SERVICE

Worship: Ps. 116:12; The Story of the Ten Lepers—Luke 17:11-19

Program Topics:

1. What Shall I Render to the Lord?
2. Christ Wants Our Lives
3. Some Who Have Served

OCTOBER

THE TRUTH ABOUT RACE

Worship: Acts 17:26a; The Story of Peter's Vision—Acts 10:1-16

Program Topics: Special Home Study

1. Causes of Racial Prejudice
2. Secular Strategies Against Discrimination
3. Redemptive Action by the Churches

NOVEMBER

THE TRUTH ABOUT RACE

Worship: Ps. 85:10; The Story of Jonah's Prejudice — Jonah 1:1-17; 2:10-3:10

Program Topics: Special Home Study

1. Traditions of the Hebrews
2. The Teaching and Practice of Jesus
3. The Requirements of Christ Today

DECEMBER

THE TRUTH INCARNATE

Worship: John 14:6; The Story of the Shepherds and the Angels—Luke 2:8-20

Program Topics:

1. Modern Heralds of the Truth
   a. Every Christian an Evangelist
   b. Training Christian Workers

WORLDWIDE BIBLE READING
THANKSGIVING TO CHRISTMAS

This is the thirteenth year of the Worldwide Bible Reading program, when people around the world join in the daily reading of a similar passage of Scriptures that is suggested by the American Bible Society in its annual observance of this program. The reading lists, of which more than 15,000,000 were distributed by the Bible Society last year, are conveniently printed in the form of a bookmark. They are without note or comment which means that a person of any faith may follow them. This year, for the fifth time, the Bible Society will produce the daily reading list in Braille for sightless people.

The program has been endorsed by President Dwight D. Eisenhower, who, as Honorary Chairman of the National Sponsoring Committee, has said:

"The Bible is endorsed by the ages. Our civilization is built upon its words.

"In no other book is there such a collection of inspired wisdom, reality, and hope. It describes the condition of man and the promise of man with such power that, through many eras and generations, it has made the mighty humble and has strengthened the weak.

"We are grateful to your great voluntary society for distributing the Bible over the past one hundred forty years, without comment or interpretation, throughout the breadth of our land and across the seven seas. You have written The Word upon the doorposts of the world.

"I am glad to receive again your list of suggested passages to read from my Bible from Thanksgiving to Christmas."

The theme for the program is annually selected by representatives of over 50 denominations and a poster is designed to illustrate it. The artist of the famous "Head of Christ" and other religious paintings, Warner Sallman, has produced the poster for this year's theme, "The Bible Speaks Today." Thousands of copies of the poster will be produced in foreign languages.

The program includes Universal Bible Sunday, always the second Sunday in December, which this year falls on December 9. Dr. Eugene A. Nida, secretary for Translations of the American Bible Society, is author of the brochure that is mailed, with other appropriate materials, to Protestant pastors throughout the countrv. These packets will be mailed to more than 183,000 pastors, more than 12,000 more than in the previous year.

—American Bible Society

GIFTS FOR MISSIONARIES

HUGH E. KELSEY, D.D.

Gifts of funds serve most missionaries best. Any such funds from women's groups should be sent through the regular channels—from the local society treasurer through the presbyterial treasurer to the Women's Board. Gifts from individuals may be sent directly to the Women's Board, checks being made payable to the Women's General Misssionary Society.[1] Funds from sources other than women's groups should be sent to the offices of the Board of Foreign Missions, checks made to the Treasurer[2] of that Board, along with notes indicating exactly what the donor wants done with the gift. Such funds are reported to the Treasurers of Missions abroad with instructions to pay the sums involved to the missionaries named, in the currency of the country where they serve. No charge is made along the way for this service. Mission Treasurers receive funds by cable periodically, including such gifts.

Many friends of missionaries want to send them goods, either gifts for their own use or supplies for institutions they serve. They should write first to the missionary in whom they are interested to discover what supplies would be most welcome. They should ask what shipping instructions the misssionary can give. They should discover what expenses the missionary will have in the delivery of the gifts, for transportation, custom duty, or delivery. Sometimes the costs exceed the value of the gift. Experience shows that goods sent abroad require expenditures en route that double their value.

The Mission in Egypt took official action that travelers shall not be asked to take goods with them, as excess baggage, which is not their own. Difficulties in customs and the expense involved along the way prompted such action. The Board of Foreign Missions' office cannot accept goods to be added to the personal baggage of travelers to Egypt. This position, if adopted by other Missions abroad, would clarify many situations and save missionaries from serious embarrassment.

Parcel post service has thus far been satisfactory to Pakistan, to the Sudan, and to Ethiopia. In the latter countries customs charges have increased sadly, and they must be anticipated when missionaries order goods from abroad or when they receive gifts from America. Parcels can be sent directly by friends of missionaries to people abroad. Inquiry at local post offices will provide information about packaging, marking, etc. Insurance may be difficult; it can be arranged through the Board offices if accurate description of the goods is offered along with date of mailing and valuation of the goods.

Heavy items, large consignments of goods, to any Mission must go as freight. Custom clearance will be expensive. Transportation overseas can be arranged in consultation with the Board offices. Again, specific information about the goods offered for shipment, with valuations, is necessary. If at all possible, six copies of invoices showing sources of the goods and value and the fact that the goods have been paid for in the United States should be forwarded to the Board offices.

Goods which have actually been used, remade, washed, can be sent at reduced valuation and will be cleared likewise. Usually, new goods or nearly new goods, desired by the missionary, should be offered.

[1] The address of the WGMS is 904 Publication Bldg., Pittsburgh 22, Pa.
[2] Dr. Kelsey is treasurer of the Board of Foreign Missions, 401 W. Chelten Ave., Philadelphia 44, Pa. He is also in charge of transportation and shipping.

Long suffering missionaries who prepare to travel from the United States find themselves subject to pressure from all sides to carry "just a small parcel" overseas. They start out with tremendous baggage not their own, in order to accommodate friends in America or abroad. The cost of shipping the extra baggage must be figured out, and collected from those who receive the goods, and this embarrasses the travelers.

Parcels sent to the Board offices often lie in storage a long time, until such a quantity has come for a single Mission as to warrant a freight shipment. Goods sent to New York, in the hope that a traveler may add them to his own, accumulate storage charges of considerable size. One person in the Board office spends almost full time trying to collect information about such goods and arrange the overseas shipment.

The staff of the Board of Foreign Missions cooperates with missionaries needing institutional supplies, helping to buy such goods and ship them abroad. Missionaries order goods they need, sometimes by direct means and sometimes through the Board office. Payments are handled through that office. Goods are shipped as nearly according to the missionary's requests as possible.

The cost of forwarding relief goods becomes prohibitive. Clearance of such goods abroad often costs more than they are worth. Church World Service and other agencies have agreements with foreign governments regarding custom clearance and freight rates. Relief goods cannot be sent to a designated individual, but will be given to needy persons abroad by these agencies. Missionaries cannot afford to encourage personal consignments of such material.

CONVENTION MEETING-PLACE

An oft-repeated question can now be answered. An invitation has recently been received from Indiana Presbyterial to hold the next WGMS Convention in Indianapolis, Ind. This invitation has been gratefully accepted by the Board of Directors acting for the Convention. The hostess presbyterial plans to use the facilities of Indiana Central College, a school affiliated with the Evangelical United Brethren Church. The dates decided upon are June 11-14, 1957. Further information will appear in later issues.

PAKISTAN-INDIA MISSIONARY DIES

Word has been received of the death of Mr. F. A. Whitfield, Topeka, Kan., on Oct. 18. *He died of a heart attack after a few days' illness. He was appointed to India in* 1924 *and had served most of his missionary career as superintendent of the Boys' Industrial Home and Technical School, Gujranwala. Sympathy is extended to Mrs. Whitfield, the former Beulah Chalmers.*

REPORT FROM AFRICA

(*Continued from Page* 148)

How can we develop these emphases?

We will strengthen the existing work. What a stream of correspondence we have with the many literature committees, the editors, the mission presses, the Christian book shops. We will continue the specialized work of Literacy House, Egypt; and as we are able we will establish other such centers for research into new methods to meet our problems. We will hold regional conferences, and arrange visits of workers from country to country, in the exchange of information and inspiration.

I am happy to be able to announce the work of our new Literacy Training Team. It will work in East Africa for four months in 1956, with certain members continuing longer. The first members are reporting at Kinampanda, Tanganyika. Dr. and Mrs. Wesley Sadler with their vast practical experience have been loaned to us for three months through the generosity of the United Lutheran Church. Mr. Phil Gray and Mrs. Elizabeth Baity are experienced team members. Mr. James Carty of Nashville joins them. They are prepared to make new charts in two languages as yet untouched. They will revise others, and prepare materials with illustrations in several languages. But they will not only prepare materials, they will concentrate on their effective use. They will work with a large group of African and missionary workers. They will stay for months in one spot, for intensive work. From this program, we expect to draw together a closely knit group of permanent, experienced workers, both African and missionary, in East Africa. They will continue to share their knowledge and skills after the team leaves. This year we will touch Egypt, the Sudan, Kenya, Tanganyika, and Ruanda Urundi; with delegates coming also from Uganda and Congo. We expect to send a team each year into areas of special opportunity.

Rev. Samuel Habib and his wife Fauzia on their wedding day, Dec. 15, 1955

We will continue our training program through scholarships in this country or elsewhere. Take Rev. Samuel Habib who was with us here a year ago. After completing the journalism course at Syracuse University with high honors, he is developing simple literature at Literacy House, Egypt, with great success. May I share a recent letter from him. We knew that soon he would be offered attractive opportunities in Cairo, to

work among the intelligensia. We hoped that he would not be tempted by the flesh pots of Cairo but would stay with the villagers who need literacy so greatly. Now he writes that he and his devoted wife, Fauzia, look forward to giving themselves to this vision of teaching villagers to read. Both of them grew up in the city and have known comfortable homes. Now they are away from their apartment at Literacy House, living in one room of a crowded village parsonage, sleeping on a bench, troubled by the little visitors they laughingly call termites. Our work rests on such devoted specialists. We are hoping that both of them can be spared from Egypt for a month to conduct a writer's workshop in Arabic in the Sudan. Do you see why we are emphasizing scholarships?

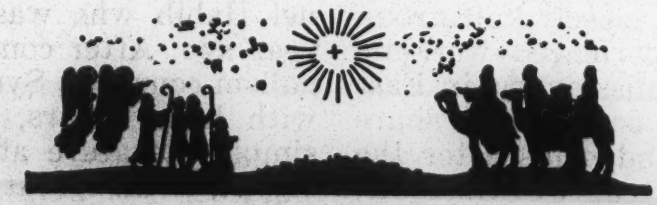
All of these training programs are more than talk and theory. They are actually working in literacy, and in preparing literature. We have great plans for the future. The success of the World Christian Books has led to a demand for a special series of books for Africa. It should be edited in Africa, for Africans. I can not exaggerate its importance. I should want it first in the English language for the considerable number of Africans who use English. That will require a considerable budget.

But how much farther can we go? Are our member boards interested in a ten-year program, which would select the most dynamic languages in Africa and promote literature in them? Some languages are growing into wider use over wide segments of Africa. Why shouldn't we put special emphasis on those most likely to become the basic languages? That, too, will require a long range budget. . . . But such a project could change history.

These, and many other plans, rest with the mission boards that make up the Committee on World Literacy and Christian Literature. I hope to see the day when a board with a new missionary will not automatically open up another new station, but rather will assign personnel to providing literature for all those struggling stations you now have. I hope that you will instruct us to make plans for a mobile strategy in these days of rapid social change. I hope to see the increase of cooperative literature production, across denominational lines, across political boundaries, on an international, interracial basis to serve the areas of special opportunity . . . .

There is urgency. Time will not wait. But it is not the urgency of what other men are doing. It is the urgency of what God has done. God so loved the world that he gave His Son. Those of us who have met that Son, and accepted Him as Lord of our life—we can not be indifferent. We can not pass by on the other side. We must not delay.

God so loved the world. Not just Americans, or white people. It does not say, God so loved His church members. God so loved the world. It is to that world that Lit-Lit is hurrying with the Good News—with the words of life—with the Word that shall not return void to the One who sent it.



LIVE — WITH A WILL

By G. DURBIN RANNEY of the Illinois Bar, Monmouth, Illinois

While life expectancy is known to be increasing, it might appear paradoxical that at the same time proportionately more and younger people are making wills. The explanation lies in a combination of circumstances: first, the decline in the value of the dollar (same property worth more dollars) and, secondly, the increase in the rates of taxation. As compared to times before World War II, the present impact of heavy taxation causes a new urgency in the matter of giving consideration to making a will. If value is to be assigned to the free choice everyone has either to arrange his affairs so that a substantial part of his estate goes to his family and selected charities instead of in payment of death taxes, any delay in making a will is sheer folly. Other considerations now overwhelm older ideas and their implied suggestion that making a will is one of the last rational acts to be performed before gaining personal insight into the promise of the hereafter.

Thinking people now strive to *live* with a will, and with the satisfaction of knowing that what can be done has been done and in recognition of one of the facts of life—no one knows *when* death may come (not *if* death will come).

Upon mention of a will, the mind immediately gains the impression of a writing, formally signed and witnessed, by means of which a change of ownership in property is effected upon the death of the person whose will it is. The impression is correct, but incomplete. In addition to wills, there are other devices which also cause a shift in beneficial enjoyment —ownership—in the event of death. Among those other devices are joint tenancies, survivorship contracts and obligations, and life insurance contracts, the valuation of which is usually includable in calculating the gross estate for estate taxes, and also trusts and legal life estates which may or may not be subject to tax. Too often these other devices escape consideration when a will is being written, and the effect of the will is not fully apreciated until after the death of the Testator (the person making the will) and at a time when it is too late to make any change. For example, if after death has occurred, it is found that the Testator has attempted to dispose of real estate by will which is, in fact, owned by himself and another in joint tenancy and which at his death became the property of the surviving joint tenant without regard to the will, the resulting confusion can indeed be a sorry spectacle. Unless the will is drafted with full knowledge of the Testator's family and kind and nature of the ownership of all of his property as well, the will may produce a very unsatisfactory result. As to effectiveness, it can be said some wills will and some wills won't. No magic lies either in a will or in the formalities of the execution of a will.

The draftsmanship of the writing which, when signed and witnessed, becomes a will is an attorney's work. In modest estates his services alone may be sufficient, but as an estate increases in size, other skills become necessary to insure completeness. Depending on the nature and extent of the property involved, the services of life insurance underwriters, investment counsel, trust officers, and auditors or certified public accountants may be indicated for each possesses his individual and unique knowledge of business affairs. Working together as a team the community of technical skills can be so employed as to produce a workable estate plan for the specific family. This is called estate planning. Its objective is the transmission of property to new owners in the event of death with the least possible cost. Estate planning is really not new, but because of the variety and complexity of the

technical problems now involved, it has recently received considerable publicity as a means of bringing diverse specialties to bear on a single problem. So far as making a will is concerned, there is but little comparison between the situation presented by a wage earner who is qualified under social security and who owns his residence in joint tenancy with his wife and the situation presented by a person who owns a farm operated under a farming partnership, has a substantial interest in one or more sizable family corporations, an investment portfolio of stocks and bonds, and a collection of unrelated life insurance policies.

If making a will as a part of an overall estate plan is to be recommended, how does one go about it? A Christian needs only to be reminded that he already knows how to proceed, for this is but another element within the familiar pattern of Christian stewardship. The design of a suitable estate plan cannot be wholly delegated to the attorney, or to the estate planning team collectively because the problem still has as its very essence the considerations of stewardship which are personal and spiritual in nature. As to the technicalities of the law, the problems of taxation and of business expediency, a minister of the Gospel is a layman. No challenge is intended as to the professional standing of a minister for, like the practitioners of the other professions, the minister offers a unique and valuable service and skill. As a point of beginning a churchman would do well to start with his minister's help in making an appraisal of his wealth, of its ultimate source, and of his family and church obligations in the event of death. He will undoubtedly have need to come back to his minister for further counseling as the need for making decisions is presented to him by the other members of the estate planning team.

There can be no doubt that sound and compelling reasons require giving serious consideration to making a will purely as a business proposition. Making a will, however, can be more than a mere business transaction because it involves stewardship in a big, sum-total sense. Current income, accumulations of income and of inheritances—present and prospective—and also the needs of family and church are all basic considerations making up this total. Christians customarily accept the opportunity to meet the needs of family and of church out of current income, but this is only a part of the whole, and the same needs which prompt including the church as a beneficiary of a portion of current income also suggest the church as a beneficiary in a will.

From the standpoint of the person having the property to be disposed of as he wishes, he must ultimately face decisions of a personal nature in connection with which he will need spiritual guidance. Spiritual and personal needs are peculiarly within the province of the church and the church, therefore, has an interest in estate planning problems if it is to fully meet the needs of its members. Not only is it proper for the church to suggest the importance of formulating the estate plan, but the church is also the appropriate agency to furnish continuing practical spiritual aid and guidance throughout the confusion which so often attends the formulation of an estate plan.

By first recognizing a problem, then availing himself of the services of an estate planning team, by prayerfully applying the principles of stewardship with the assistance of his minister—this is the way to a technically sound estate planning and to a will which, in addition to being the will of the person who signs it, is also the Will of God.

FRAGRANCE FOR REMEMBRANCE

A Short Thank Offering Play

MRS. OLIVER (EDITH M.) SANDERS, Janesville, Wisconsin

Characters

THE SPIRIT OF MISSIONS (*wearing a white robe*)

THE MODERN WOMAN (*dressed in street attire*)

MARY OF BETHANY (*see some Biblical picture*), *holds alabaster box.*

A soloist and organist.

(*Note*) *The offering can be taken either by the ushers or young women and Thank Offering envelopes removed and placed separately on a* (white) *collection plate to be handed to* SPIRIT OF MISSIONS *who is sitting in front pew beside* MODERN WOMAN *and* MARY OF BETHANY. *To open, Scripture is read, Mark* 14:1-9, *also, a closing prayer by president.*

MARY OF BETHANY *goes to platform with alabaster box as organ plays softly three verses of "Where Cross the Crowded Ways of Life."*

MARY OF BETHANY: Just six days ago, just six short days ago, it happened! We had been such a happy family until death took our brother Lazarus and then of course we were heartbroken. We had hoped Jesus could know about it. He had been preaching in a distant city. Presently some passer-by told us that he was on his way to our home. What a void he could now fill! Martha could scarcely wait, in fact she did rush down the road to meet Him. I was so grief-stricken I wanted only to wait for Him at home. As I sat there alone, I pondered on what it had meant to have this wonderful Friend. We were quite sure he must have loved our family very much, because so often after a hard day of work He would walk miles through the heat and the sand to be with us for our evening meal. Martha was always a better housemaiden than I was; but somehow I loved just listening to Him as He had such a kind and gentle voice. I hung on His every word. One day He told Martha I had chosen a good part and it made me very happy. I knew also that He felt the pangs of our brother's going. I saw Him even cry.

After Martha had been gone from the house for some time, someone told me that the Master had called for me to come too. I met them down the road. Perhaps it was my sorrow, but I believe it was something more than that, that made me fall at His feet, for it seemed at that moment my grief had been shifted to His shoulders. After that we all walked along to the cave where Lazarus was buried and Jesus asked Martha to take the stone away. We both wondered about it for he had already been dead four days, but she did it anyway because the Master had commanded it. At first He merely raised His face to Heaven and thanked the Father. Then He spoke out gently, "Lazarus, come forth!" Oh, the marvel of it! There he was, just as we had laid him away, bound hand and foot with the grave clothes, and the napkin was still around his face. But there he stood, alive and well again! It was all too wonderful to comprehend! All this happened only six days ago. Today He came again to our little home. Lazarus was at home too, and Martha prepared such a nice supper. I am quite sure no one saw me slip quietly up the stairs to my room after the evening meal, to where I kept the box of spikenard ointment. I had opened it only once and it smelled so lovely I couldn't bear to use any. People had told me it was precious. I do know

that I carried water from the well to the village day after day to earn the farthings with which to buy it. Today I have forgotten all that for my heart is overflowing. I carried the box to where Jesus sat and emptied all the spikenard over His feet (*shows empty jar*) and it didn't seem valuable at all compared to my love for Him. Besides, I still have the fragrance to remember (*smells box*). He has made such a difference in our lives.

I wonder if women who come after me all down through the years will come to know Him as I do. I wish they might understand what a difference it has made to all whom He has touched here in Bethany. (*Soberly*) But how will they ever know? . . . Someone who knows will have to go and tell others just as I have told those whom I have met. . . . After they come to love Him, will they be willing to carry water for their spikenard too, and will they rejoice that they have the fragrance of it afterward for remembrance? That I cannot know, but one thing is certain, they cannot all live in Bethany as I did when Jesus was there. There must be men and women in distant lands too who ought to know. . . . To know Him is to love Him! (*Lifts face reverently and speaks slowly*) Dear God, may there always be faithful messengers who will be willing to spread the message.

(MODERN WOMAN *enters*) MODERN WOMAN: Tell me, for I have heard your words; why is it that you have such great love for the Master? Did he not live but a brief life? He really couldn't have done much in so short a time?

MARY: Yes, it was only a short life but in that brief time He taught us a way of life that can change the whole world.

(MARY *looks at her jar and starts to leave the platform but pauses.*)

MODERN WOMAN: I have known about Him all my life. When I was but a little girl Dad took me to Sunday School. You have shared Him in your Bethany home but I have shared Him in the love of a fine family, in health, and in all the comforts of life. I have had His help too, through many difficult days, but family and friends and the struggle to make a living have demanded my highest loyalty and I haven't taken seriously my partnership with Christ. I too should have poured spikenard at His feet long ago.

(*Slowly she bows her head while someone off stage sings "Go Labor On, Spend and Be Spent." Use two most suitable verses.*)
(*Enter the* SPIRIT OF MISSIONS *carrying gift envelopes on a white painted tray.*)

SPIRIT OF MISSIONS: See! I bring you the means whereby God's message can go to all the world. Spikenard to lay at His feet. Jesus said wherever the Gospel is preached in the whole world what Mary did would be told in her memory.

(*Looks at offering*) These are the Thank Offerings from the people of this church brought today so that their treasures can become eternal treasures.

MARY OF BETHANY: Oh! Then my sisters through the years have known my Christ and these gifts today can help to unveil my hopes and dreams that Christ can be known to every land and people.

(*All stand with bowed heads while off stage the closing lines of the following hymn are sung, using also the Amen.*)

"Take my silver and my gold
Not a mite would I withhold
Not a mite would I withhold
Amen."

Closing prayer by the president.

(*Continued on Page* 185)

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

In Christ We Have:
Love that can never be fathomed.

THE EARTH IS THE LORDS*

CHORAL SPEAKING: "The earth is the Lord's and the fulness thereof . . . the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods . . . ."

READER: "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, 'When ye be come into the land which I give unto you and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest. The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God . . . .'"

"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly . . . ."

READER: In the history of Christian churches everywhere, and the United Presbyterian Church especially, there have been those who have remembered God's command: "The first of the fruits of thy land thou shalt bring unto the house of the Lord thy God . . . . Honour the Lord with thy substance, and with the first fruits of all thine increase . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it . . ."

An extra Thank Offering among consecrated women of the United Presbyterian Church sent mission workers and teachers and nurses out into the world in His name . . .

"As many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint-heirs with Christ. Let this mind be in you which was also in Christ Jesus.

"Every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of *first-fruits* of His creatures.

"These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb . . . And I saw another angel fly into the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue and people. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Be thou faithful unto death, and I will give thee a crown of life."

THANKSGIVING

Sing to the Lord of Harvest!
  Sing songs of love and praise!
With joyful hearts and voices
  Your hallelujahs raise:
By Him the rolling seasons
  In fruitful order move;
Sing to the Lord of harvest
  A song of happy love.

* A few excerpts from the beautiful Thank Offering pageant, "The Earth Is The Lord's," written by Mrs. Walker Scott Brownlee, Wayside United Presbyterian Church, Hamburg, N.Y.

By Him the clouds drop fatness,
The deserts bloom and spring,
The hills leap up in gladness,
The valleys laugh and sing;
He filleth with his fullness
All things with large increase;
He crowns the year with goodness,
With plenty, and with peace.

Heap on His sacred altar
The gifts His goodness gave,
The golden sheaves of harvest,
The souls He died to save:
Your hearts lay down before Him
When at His feet ye fall,
And with your lives adore Him
Who gave His life for all.

—*John S. B. Monsell*

May we suggest a subscription to MISSIONARY HORIZONS as a Christmas gift which will remind the recipient of your good wishes all through the year? It will spread your friend's "Merry Christmas" over twelve months.

The magazine offers distinct advantages to the giver too. It affords a quick, easy way to do your shopping without bucking the crowds. And where else will you find as much value in a low-priced gift?

Use the convenient order form below.

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Mrs. Ralph H. Arnold, Treasurer
510 S. Trenton, Pittsburgh 21, Pa.

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Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

In Christ We Have:
Life that can never die.

PRAISE, PRAYER, AND PREPARATION FOR ADVENT

November! The word has a sweet sound, even as it denotes the swift passage of time. All at once we come face to face with the realization that a whole year has almost slipped away, and that many of our resolutions have been forgotten, alas, and our "good intentions" seem to rise up to point their fingers at us. Here we are, listening for the annual Proclamation for a Day of Thanksgiving, and indeed overwhelmed by the thought that God is in truth a most gracious and loving Father! We look up and realize that we are unworthy recipients of innumerable benefits, which we hourly receive from His hand. We may have had problems which we tried to solve; difficulties which we tried to overcome; burdens which we found far too heavy to carry—all these things we may have experienced, when all the time He has been saying to us, "Come,—all ye," "—unto *me* has been given all power, —it is not of yourselves." Truly God is love, and He does not reward us according to our little accomplishments, nor punish us according to our thoughts and deeds.

Therefore, we may bow before Him in humble thanksgiving, "remembering" before Him those things which we previously may have forgot, interceding more faithfully for other peoples and other lands, and giving praise for the provision, protection, and progress of our missionaries and mission projects around the world.

And now, as we direct our minds toward the Advent Season, it is with joyful anticipation that we say together, "For God so loved that he gave" to us the *utmost of His love.* It is our earnest concern that Christians may more and more be aware that it is at this season that we are most likely to fail as His true followers. In the excitement of all the family and community preparations, we are caught up in the whirl of things, to the exclusion of the spiritual preparation so vital to effective Christian witness. Before the outward rush of the season is upon us, sincere Christians will strive with all their hearts to establish a renewed fellowship with the Master. As someone has aptly said, "It was this Life that brought the Church into being, and He alone can now renew both Church and men!"

To guide us somewhat in our seeking for this renewal of relationship to the Christ we would set forth the following:

1. Obtain from our Literature Department, and faithfully follow the *second* devotional guide for all Presbyterian women, the *Advent Tryst.*
2. Strive to use, with a minimum of interruption, our daily guide, the *Prayer Cycle.*
3. Note our total four-year Assembly program, the second year of which we now are in, titled "Our Christian Stewardship—Honor the Lord."
4. Read, and reread, the article on page 582 of the May MISSIONARY HORIZONS which plainly describes our Centennial Progress Program.
5. Pray, without ceasing,—
   a. That wisdom, courage, and poise be given to our missionaries and leaders as they face serious situations and adjustments in Egypt.
   b. That patience and tact may be given to those dealing with the problems of entrance into the Upper Nile Province.
   c. That those appointees who are being detained at home for the

present may be sustained in their faith, and willingly accept interim tasks for the advancement of His Kingdom wherever they may be.

d. That the Church, as individuals and as a whole, may know that Christian stewardship includes "the development and manifestation of Christian character" so that disciplined and varied talents may be dedicated and used to His glory.

e. That each of us may come to understand that the Church was established, and is now commanded to proceed, as a world-wide mission!

The above is by no means exhaustive, but may serve to bring to mind other ways and means for spiritual enrichment for these days. Also, these things are not easy, but the sincere Christian knows that he is not here alone to dream, but with his dreams he must put forth effort. Jesus said, "My Father worketh today, and *I* work." To become spiritually renewed and enriched, so that others may know that we "have been with Jesus," and will say, "We (too) would see Jesus," requires steadfast *work* in prayer. The Master worked at it—did His hardest work in praying!

"Prayer is work, dost thou believe it?
Prayer is POWER, wilt thou receive it?
Prayer—the path the Savior trod!
Prayer—the way that leads to God!"

The reward is peace, a serenity and bouyancy of spirit, a glow within, which makes us sing—

"—Life mounts in every throbbing vein,
Love deepens round the hearth,
And clearer sounds the angel hymn,
'Good will to men on earth.'
"—Day unto day doth utter speech,
And night to night proclaim.
In everchanging words of light,
The wonder of Thy Name!"

—From Hymn #96, the *New Hymnal*, words by *Dorothy M. W. Bean*

KEEPING CHRISTMAS

There is a better thing than the observance of Christmas Day, and that is keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you?

To ignore what the world owes you, and to think what you owe the world?

To own that the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life?

Are you willing to stoop down and consider the needs and the desires of little children?

To remember the weakness and loneliness of people who are growing old?

To stop asking how much your friends like you, and ask yourself whether you love *them* enough?

To try to understand what those who live in the same house with you really want, without waiting for them to tell you?

To trim your lamp so it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you?

To make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open?

Are you willing to do these things even for a day?

Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of Eternal Love?

Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.

—*Henry van Dyke*

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

In Christ We Have:
Righteousness that can never be tarnished.

DECEMBER PROGRAM SUGGESTIONS

Theme: Opportunities Unlimited

Worship: Challenge Accepted by Shepherds and Wise Men

Scripture: Luke 2:18-20; Matt. 2:1,2,11,12

Worship Thoughts: (I suggest you adapt those given in magazine and supplement with this Christmas thought to all *Teen-Agers everywhere.*)

As you read anew the Christmas story, the *one* thing to which you must give strongest emphasis is found in the simple but marvelous announcement by the angel. *Read it in unison*: (Luke 2:11) "For unto *you* is born this day in the city of David, a *Saviour,* which is Christ the Lord." This sums up the divine purpose in the incarnation! This is God's Christmas gift to *Teen-Agers!* He alone brings forgiveness and peace of mind, a new life within, and great and sure hope of eternal life hereafter. YOUTH NEEDS A SAVIOR! THE SAVIOR NEEDS YOUTH! Young lives to be spent in His service and made valuable for eternity. It is not good manners to reject a Christmas gift. Thus may you hang the holly wreaths, light tall red candles, bake the Christmas goodies, and trim the tree with this prayer in your hearts:

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

—*Phillips Brooks*

Prayer Cycle: (Make this a Christmas prayer for *all* our missionaries, that God's love may surround them completely, as separation from loved ones in unusually hard at this season of year.)

Program Theme: Proclaiming the Good News!

Program Topics: "On Wings of Song," "Keeping Christmas At Home," "Keeping Christmas At Church." These are the topics given in the magazine and can be adapted for your program. The Christmas theme lends itself to a variety of ideas, however. You could also make the program "A Missionary Christmas." Solicit early, letters from home or foreign missionaries telling how Christmas is observed by Christians and non-Christians on the fields. This is an excellent way to have a personal contact with the missionaries. For thoughts on thankfulness, this would be a fine time to trim a "Christmas Thanksgiving Tree." Select a small tree and make or use real ornaments. On each ornament mark something for which we must daily give thanks to God. Let each member in turn hang an ornament or so on the tree and comment on her particular thought of thankfulness. THE MORE WE THINK, THE MORE WE WILL THANK! The tree should be well adorned! Remember, the *first* and *important* ornament on the tree should be a "Star" signifying *Christ!*

Stewardship Thoughts: It is strange, when properly considered, that God should permit *us* to give Him anything. All things are already His, and all things came from Him. But still He permits us to give to Him and He accepts and uses it, and

blesses and rewards us for giving it to Him. What a wonder!

1. God is Owner of all things. Ps. 24:1; 1 Chron. 29:11-14

2. I am His steward and must account for all I have. Acts 4:32; 1 Cor. 4:1-5

3. God asks for a definite proportion of my income for His service in acknowledgment of His ownership and my stewardship. 1 Cor. 16:2; Mal. 3:10.

4. I should use all the rest—what I spend and what I save—in ways that are pleasing to God. Matt. 6:19; Ps. 40:8.

Temperance Thought: Liquor is a stimulant. "It stimulates idleness; it stimulates profanity; it stimulates the animal, and strangles the human; it stimulates the coarse and smothers the fine; it stimulates insanity; it stimulates self-destruction; it stimulates accidents; it stimulates failure."

DECEMBER—TIME TO LOOK BACK! Look back over your year's program with "Standard of Efficiency" and then press on to higher and better goals.

DECEMBER—TIME TO LOOK AHEAD! Time to choose new officers! Time to plan program for 1957. Look to 1957 Program outline given in this issue. Include your own special meetings as your group desires. Time to work on report blanks!

"The Lord hath need of thee," *Teen-Agers!* He stands no more in the streets, and fields, and synagogues as of old to preach the Gospel, but He would do it through *you.*

A personal letter from Miss Laura MacLachlan to the Teen-Agers expresses sincere appreciation for the gift of $1,032.53 for her literacy work. This was possible because you gave your 1955 Teen-Age Special! She said she is planning ways to make the very best use of it and that every word printed might be a blessing. Continue the fine work in giving your 1956 TEEN-AGE SPECIAL NOW!

TEEN TATTLER

We welcome into our Teen Department a new society—the Mary Julia Society of the Ainsworth, Iowa, Church. The sponsor is Mrs. Vivian Martin. The society has been named after the daughter of Rev. and Mrs. John Koehler, Jr., who are under appointment to the Upper Nile Mission, the Sudan. Congratulations and may God bless you all and cause you to go forth in much service for Him!

Come on, Teen-Agers, let's have a Teen society in every United Presbyterian Church! The Teens are the only link between the more than 15,000 Juniors and the Women's Department. The total number of Teen-Agers of WGMS is 2,920. WHAT OF THE REMAINING 12,080?

G=GROW

IN
Members
Increased attendance

IN
Knowledge—what:
why:
OF MISSIONS

IN
Enthusiasm—interest in the work
interest in winning others

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

In Christ We Have:
Peace that cannot be understood.

STUDY MATERIALS

Junior missionary societies who meet each week have a wonderful opportunity to make a detailed study of the mission study books recommended each year by the Joint Commission on Missionary Education and published by Friendship Press. The books are full of interesting material and are well worth a careful study by our boys and girls to give them a broader view of world-wide missions. The material is graded with a book for grades 1-3 and one for grades 4-6. The teacher's guide to accompany each book provides a carefully worked out lesson plan for each chapter.

You who meet each week also have time to carry out the projects which take a longer time, such as the writing and staging of a play based on the story found in the text. Maybe this play will be for live characters or maybe for puppets. Children love creative activities and they learn much background material in carrying out a project of this sort.

The study suggested for this time of year for Juniors is "Migrants." If you have not yet ordered your copy of "Sandy and Mr. Jalopy" for grades 1-3 and "Blueberry Acres" for grades 4-6, you will want to do so right away. All of the material for use in this study may be ordered from United Presbyterian Bookstore, 209 Ninth Street, Pittsburgh 22, Pa.

* * *

Miss Mary Ewing, our Junior Special nurse at Doleib Hill, has a birthday on Dec. 11. I'm sure she would appreciate hearing from your society with a birthday card or a Christmas card. Her address is

Miss Mary Ewing
c/o American Mission
Doleib Hill via Malakal
Upper Nile Province
The Sudan, Africa

Look for your annual report blanks in the mail about Dec. 1. These will be sent to you from your presbyterial Junior Secretary and should be returned to her. It is important that each society be accounted for so that our tabulation of statistics for the denomination will be accurate. Complete reports are due Jan. 10.

* * *

Question has come about the tabulation of membership of Little Light Bearers. This organization is still very much encouraged and its membership is counted in with Junior members. If Little Light Bearers meet each time with the Juniors, they should have a separate study class with a separate teacher. Friendship Press has provided considerable material for use with kindergarten children.

Around the World
Picture Book Series

Each book contains nine pictures in color, 10 by 13 inches. A suitable story is printed on the back of each picture, and a page of suggestions for use is included in each book. Price for each book in the series is $1.25.

Babies Around the World
Children and Their Homes Around the World
Children of India
Children and Their Pets Around the World
Children and Their Toys Around the World
Children at Worship Around the World
Children of Japan

(*Continued on Page* 187)

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

In Christ We Have:
Rest that can never be disturbed.

BUTLERS GET MORE THAN BARGAINED FOR ON TREACHEROUS DESERT ROAD

REV. VERNON W. BUTLER, JR., Universal, Pennsylvania

Have you ever been in the desert with a trailer during a flash flood? Well, that is just one of the minor difficulties we had coming into this unbelievable place Wednesday.

Before entering the desert for the last 125 miles or so to the Oljato Mission where we will erect a new chapel, we had enjoyed over 2,500 trouble-free miles from Universal. But once in the desert, everything happened to us and we almost didn't make it.

The road south from Monticello starts out pretty good with only a few chuck holes, and nearly wide enough for two cars in some places. For the adventuresome, I suppose you could drive as fast as 30 miles per hour.

Rain, Hail Storm Hits

About 20 miles in, it started to rain, then cloudburst with huge hail stones. We stopped and saw the quiet sand begin to churn, and rivers suddenly began to appear. Soon, on either side of the road great torrents of mud and sand raced by.

To prevent being trapped by the rising water we moved on. About five miles farther the road ahead of us in a gulley was covered with water. We dared not stop and could not turn around in the narrow road-path. The water was up to the door and seeping in as we drove through.

Price of Devotion

At another deep spot, Mrs. B. walked ahead with water above her knees while I followed in the car. (I laughingly told her that if she disappeared, I would know better than to drive on!) The rain stopped, but the road (I use the word advisedly) was ruined and the rest of the afternoon was spent navigating around huge holes and through precarious washouts. And always present was the danger of being stuck in the sand, once leaving the single track road.

Brakes Burn Out

But this was a picnic compared to the rest of the day! About 25 miles in, we stopped to get a drink of water from our water can in the trailer. Shoving off again, I failed to notice that my emergency brake release had not sprung properly.

Rev. Vernon W. Butler, Jr., was director of the Work Camp at Oljato, Utah, last summer. Mrs. Butler and their five-year-old daughter Kathy were with him. See the story on page 78 of the October issue of "Missionary Horizons."

While in the West he sent a day by day narrative of his activities to his hometown newspaper. This account of his trip to Oljato is reprinted by permission of Edward Dardenelle of the "Penn Progress."

Driving in this crazy country is worse than riding on a three-legged camel anyway, so I didn't feel my brake dragging. Soon, in the 100-degree-plus sun, my right rear wheel was spouting black smoke. I had burned up my brake. After waiting for it to cool (and a few anxious moments wondering whether the whole car would burn with it) I drove on.

Spare Tire Needed

But the intense heat had done its damage, and my new tire gave way. Now, I was 100 miles from the Mission with my spare tire on in a country where two spares are recommended at all times. On we drove, little realizing the peril that still was to come.

A long drag up a steep mesa, then a sign advising low gear for the next two miles as the road snaked down around the steep cliffs. Luckily, I followed directions! Coming down and looking out the left windows you could see straight down to the bottom as the road twisted around the rocky descent.

What a Sensation

Near the bottom, I had the sickest feeling I have ever experienced as my foot on the brake pedal suddenly went straight to the floor. Absolutely no brake!!! The car was going sufficiently slow that even with the increased speed it navigated the final turn, over the bridge and to a stop on a rise on the other side. We looked back and saw the winding road that we had just traversed . . . two miles down.

If the hydraulic fluid had escaped from the burned out line a few minutes earlier, there would have been no possible way to stop our car and trailer from hurtling down the rocky mesa. How kind and gracious is our Heavenly Father who watches over us continually.

Living Dangerously

But now, what to do? Wait out here in the middle of the desert on the Navajo Reservation in the hopes that a car might drive through sometime during the day, or continue minus brakes. The latter was elected.

It took over seven hours to drive the remaining 90 miles or so across the desert without a brake of any kind. I haven't the time to tell you of the numerous stops we made (by shifting into low gear and turning off the key) to shovel sand into the holes in the road, or to repair washouts with our hands so that the trailer would not scrape; nor of the time that the trailer nearly tipped over.

Indian Visitors

But anyway, we made it, and here we are. This very minute as I write this, about 11 Navajo children are crowded around the table watching me pound on this weird-looking machine. A moment ago I heard a noise in back of me and turning around I saw a great big Indian peering down over my shoulder.

That is the way they do out here. They come right into the missionary's home without knocking or speaking. Just ignore them and they will either go away or in their own time tell you through the interpreter who lives next door what they want.

No Regrets

But what a priceless experience this is. I certainly would not want to give you the impression that we regret coming out here. Quite the opposite. All the way in we kept chuckling to ourselves about how crazy we were to attempt to bring our trailer in this country anyway. And what a rich contribution these experiences will make to our storehouse of memories.

Our church is doing a fine work here. It is a unique Mission. A consecrated couple have lived here since 1949 under the direction of the United Presbyterian Church. Their home is a gathering place for dozens of little Navajo children, and several women come in at all hours of the day to sew on the machines which are provided for them.

Store Room Contributions

The store room is filled with clothing sent by interested people from all over the country, and the Indians would not have enough to wear without this assistance.

Their main source of livelihood is sheep raising. Each family lives in a little mud hogan, and the numerous children start early to tend sheep. The Navajo is an industrious, peaceful, and meditative person. The story goes that two of them sat together one day for several hours. One said, "Ugh," to which the other replied, "Ugh." Two hours later the first one said, "Ugh, Ugh," and the second Indian snapped back, "Don't change the subject!"

No Lingo Barrier

Little Kathy is having a great time learning to play with children who don't speak English. It is surprising how well children can communicate with one another. White or brown, they play, laugh, and run around in perfect rapport. Have you ever thought how universal is a child's laughter?

This afternoon we gave some jewelry that our Daily Vacation Bible School youngsters had collected for the Navajos to several of the Indian children. How they love it. Proudly they pinned it to their brightly colored clothes, and strutted as if they wore diamonds. It sort of makes you wonder why more of us can't be as happy with the simple little things, doesn't it?

The Work Campers will be arriving this Saturday (August 4). There will be over 30 of us altogether. The foundation is in, and working as volunteers for three weeks we plan to erect a complete chapel and community room for the Mission.

Completed unit:
missionary's house, interpreter's house, new chapel, and trailer school

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

In Christ We Have:
Joy that can never be diminished.

EXOTIC POSTMARKS

From GHIMEERA, ETHIOPIA

The rains are really hard this month (August) and I am not too anxious to be moving to Sayo in all this mud. Plans have been unexpectedly changed so that Miss Eileen Halewood is coming here to Ghimeera. My year and a half in Ghimeera has been thrilling and has meant more to me than anyone can know. Seeing the little clinic grow and helping Dr. Millar set up our little operating room, helping to plan where patients' houses should be, and planting flowers and papayas here and there: all have contributed to my loving this station and all of the people to whom we have been privileged to bring the Good News.

Three short-termers from Egypt were here and Mrs. Nessie Pollock of Maji for six days. She helped us with a big operation and has left for Maji by mule (a trek of about seven days in rain and mud!).

Norma Knieriemen, R.N.

From GUJRANWALA, WEST PAKISTAN

We are looking forward to a number of new students in the Bible Training Center this fall. We are thankful to have the new chapel and classrooms, and are gradually getting them furnished. We have divided our Women's missionary society into four groups, and each seems to vie with the others in providing things we need. One is providing a pulpit, another stools, another floor covering, and another helping with the folding doors. This delights my heart because in this way they feel it really belongs to them.

The past year we have had a number of short courses for nurses, village girls, village teachers, and pastors' wives. It is a joy to be helping so many different groups who cannot come for the two-year course, but who can learn how to study the Bible for themselves, and how to witness effectively.

Marian T. Peterson

From SIALKOT DISTRICT, PAKISTAN

Rev. Khair Din's daughter, Sofia, was a trained teacher, home, out of work. There was no girls' school in their town, Dhamptal, in which the Christian community numbers about 50 families. Besides the pastor's daughters, one other girl was in boarding school. They wanted me to start a school and pay Sofia's salary. I said: "No, you spend Rs. 400, at least, a month on tobacco. If you quit smoking and pay Rs. 28 a month to the teacher, I will give the same." Rev. K. Din said: "Many of them do not go to church regularly and are not interested in girls' education, and so we cannot expect help from them." The pastor and a few others do not smoke. He said that they do not realize that tobacco costs much, for they exchange a little grain for it, or get it from the fields. I know that some buy cigarettes with money.

Makbul came home from college from Rev. John Wilder's class full of Christian zeal and started a daily prayer meeting. His father, Rev. K. Din, cooperated. Please pray that through this a revival may start and the people give up smoking and other greater sins and support the school. Sofia started teaching in April. The pastor said in June that Rs. 17 had been received; I offered Rs. 17 which he refused. I gave nothing as yet to the teacher, but helped build the schoolhouse; the Christians helped with the building by free labor.

(*Continued on Page* 187)

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

In Christ We Have:
Hope that can never be disappointed.

1957 READING COURSE
(Continued)

INSPIRATION

The Practice and Power of Prayer (A) by John Sutherland Bonnell. 93 pages. Cloth $1.50. This little book answers many of the questions people ask about prayer. The writer helps us get rid of our false ideas concerning prayer by approaching the subject from the negative point of view and showing what prayer is not. True prayer opens the "greatest single reservoir of spiritual power available to man" which remains "largely untapped" because of our lack of faith. Do we pray or just "say our prayers"? Dr. Bonnell shows through stories from the early church that "no true prayer ever goes unanswered" and that things really happen when we pray aright.

For the Living of These Days (AY) by William M. Elliott, Jr. 154 pages. Cloth $2.00. This book contains 17 "inspirational essays" that show how our Christian faith can help us through difficult situations and problems. Starting with the human problem—anxiety, self-pity, criticism, guilt, forgiveness, doubt, keeping our promises, grief, and others—the author offers very practical suggestions, showing always how God can help us triumph over our difficulties. As Dr. Andrew W. Blackwood says in the introduction, the book "holds up a mirror and bids a man look at himself. . . . Little by little the reader beholds the face of Him who alone can transform a soul or a world."

The Walks of Jesus (AY) by B. Lewis. 78 pages. Cloth $1.50. In these 11 meditations Miss Lewis takes us back to the hills and valleys of Palestine to walk with Jesus as he went about his busy round of life. From each walk—in the home, in sanctuary, alone, for prayer, etc.—she draws help for our twentieth century walks and shows how our lives are strengthened when He is our companion in the walks of life.

The Price and the Prize (T) by Culbert G. Rutember. 109 pages. Cloth $1.50; paper $1.00. In nine brief chapters the author presents the meaning of the Christian faith in terms young Christians can understand. Christianity claims to be a gospel of redemption. From what are we saved? What is sin? "The price of salvation is high to both God and man—the prize is life itself." The way to that life is through the conquering Christ whose power is shown in His resurrection.

BIOGRAPHY OR OTHER TYPE

Ann of Ava (AYT) by Ethel Daniels Hubbard. 185 pages. Cloth $2.75; paper $1.50. To see the church of Southeast Asia in its true perspective we need to look back almost 150 years to the beginning of Christian work in Burma by those intrepid missionaries, Adoniram and Ann Judson. They endured a long, difficult sea voyage by sailing vessel, received no mail from home for two and a half years, and did not return home for 10 years and then only because of ill health. They saw cruelty, superstition, and ignorance all around them and bravely faced hardships and privations, culminating in imprisonment and torture, that the church might be started.

The Cup of Fury (AY) by Upton Sinclair. 190 pages. Cloth $3.00. Mr. Sinclair is a prolific American writer and a Pulitzer prize winner. Aroused by the tragedy of alcoholism in his own family, the utter waste of talent

and ability of his writer friends who became alcoholics, and the knowledge that three out of four college students today are drinkers, he wrote this book of warning. He tells the stories of men and women of undisputed talent whose lives were destroyed through the use of alcohol. Not a pleasant book to read but it might be the means of winning moderate drinkers to sobriety.

Portraits of Bible Women (AY) by Ethel Clark Lewis. 252 pages. Cloth $3.00. One of our own United Presbyterian women has gathered together in this volume available information about all the women mentioned in the Bible. She has grouped them as wives, mothers, daughters and sisters, queens, widows, wise women, etc. Here you will find the well-known women with their stories and the others about whom little is known. There is a complete register of all the women with the Bible references for each. This book could be used by Bible study groups as well as for interesting personal reading.

An Adventure in Love (AY) by W. T. Thompson. 147 pages. Cloth $2.50; paper $1.50. Dr. Thompson has taught courses in Christian Family Living at Union Seminary in Virginia since 1920 and this book is filled with practical advice gleaned from his experiences. He shows how family living has changed through the years but points out that people are still seeking the same goal in marriage—the deepest and most enduring friendship of life. He has chapters on the pre-school years, school days, adolescence, and speaks of the whole inter-action of love in the home. A good book for young people planning marriage, for husbands and wives, and for parents.

Order all Reading Course books from the United Presbyterian Bookstore, 209 Ninth Street, Pittsburgh 22, Pa. Make checks payable to Samuel W. Shane, Treasurer.

CORRECTION

A misstatement in the September issue lists *May We Introduce Negro Missions* by Dr. Stewart as being free. Copies were sent free to all ministers. Other copies are 35¢ each. I am sorry for this error.

FRAGRANCE FOR REMEMBRANCE

(*Continued from Page* 172)

CLOSING PRAYER

Father of all mankind, we hail with gladness any signs of Christ's advancing Kingdom. We are glad to have a share in the great task of world evangelism. We recognize that all we have is Thine; may we handle it as good stewards. Remind us often of places where there is need of Thee and forgive us when we minister only to our own small circle.

Help us to realize the privileges of being members of Thy Kingdom which now has extended to the end of the earth. Help us to be constant in our devotion to causes which make for righteousness.

Help us to shape our lives in humility as did Mary of Bethany who even in that early day recognized the importance of Christian stewardship. Help us not to hold to ourselves that which seems precious; when by pouring it into a larger channel it can multiply an hundredfold and the fragrance of our sacrifice Thou canst increase enough to bless both the recipient and the giver. May these offerings which we have brought today be such that we are proud to place them in the pierced hand of our Lord and Savior Jesus Christ.

In Whose name we pray, Amen.

Temperance and Social Education

MRS. W.J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

In Christ We Have:
Glory that can never be clouded.
—Adapted from *The War Cry*

How About Writing Some Jingles?

Why not try setting aside 15 or 20 minutes at one of your meetings at which time everyone will try her hand at writing a jingle or slogan on the subject of temperance? Provide paper and pencils for this and perhaps give some suggestions.

Another idea is to sponsor such a contest in your Junior society, or some other youth group in your church or in the presbyterial. Small awards could be offered and the winning jingles could be publicized in church bulletins or other publications. We would like copies of these to use on publicity and as "fillers" in this magazine and other publications.

Mrs. Herman Wells of Oneonta, N.Y., reports the results of a jingle contest among the Juniors of Delaware Presbyterial. Some of the slogans follow:

"Wine is bad and so is whiskey,
Just drink milk and you'll be frisky."

"To market, to market to buy a few beers,
Home again, home again in sorrow and tears.
To market, to market to buy bread and milk,
Home again, home again in riches and silk."

"Johnny called for lemonade,
Billy called for ale,
Johnny always made the grade
While Billy sat in jail."

"A chocolate milk,
Not a whiskey straight,
Will get you home safe
With your beautiful date."

What is the Matter with Us?

Have we lost our sensitivity to the fitness of things? Have we ceased to be shocked at anything?

In the June 11 issue of *Life* there was an ad showing a very lovely, gray-haired woman drinking a cocktail—a new "step" in liquor advertising, for in the past, the liquor people have imposed upon themselves the policy of not associating women with liquor advertising. Evidently this was in the nature of a trial balloon sent up to test the reaction of the public. And what was the reaction? *None*, acording to the advertising agency handling the account! But, on the other hand, they report, there were many congratulatory telegrams sent in! No doubt these were "planted" in anticipation of the *telegrams of protest* which *should* have gone in.

Please, let us be alert to our RIGHT TO PROTEST, and to the POWER OF PROTEST. I am convinced that with great waves of protest many of these offensive things could be kept under control. But with each evidence of apathy and indifference on our part, the liquor people will gloat over their success and go a step further the next time.

Protesting is not exciting—but it is necessary.

Again—Christmas Stamps

We call attention again to the ad in last month's magazine for the Christmas stamps—left over from last year, but just as effective now as then and at the much reduced price of 10¢ per sheet of 50. Use these on all your mail, not only Christmas cards, but business mail as well.

A Matter of Grave Concern!

Alcoholism may be the cause of some premature births and deformed children, according to Dr. Dora Papara Nicholson of the George Washington University Medical School.

Dr. Nicholson stated that her studies thus far with guinea pigs lead her to believe alcohol may play a damaging role in the long-term genetic development of human beings.

Dr. Nicholson, who has devoted the past year to developing a regulated colony of experimental animals to test possible effects of intoxication upon the growth of the unborn child, reports these findings:

—In matings where the female is conditioned by alcohol, 90 per cent of the conceptions result in abnormalities.

—Conceptions involving an alcoholic male resulted in live births, but almost invariably the offsprings were physically defective, often spastic.

—Surviving animals show continuing evidences of their incomplete development, in emotional disturbances and susceptibility to disease.

—*The Clipsheet*, Sept. 17, 1956

THE JUNIORS

(*Continued from Page* 179)

Little Playmate Books published by Friendship Press also provide interesting stories and pictures for kindergartners. There are two sets, each containing three books. The price is $2.00 a set.

Set I

Keiko's Birthday (Japan)
Nezbah's Lamb (Navaho)
Ronnie's Wish (American)

Set II

Deedee's Holiday (Egypt)
Juan and Juanita (Philippines)
Surprise for Robin (American girl living in Japan)

All of this material can be ordered from the United Presbyterian Bookstore, 209 Ninth Street, Pittsburgh 22, Pa.

FOREIGN MISSIONS

(*Continued from Page* 183)

A pump is greatly needed by the new schoolhouse at Kathwale. They expected me to give it. I said: "No, your congregation can stop smoking and get a pump. It would be much easier for me to give them the money for the pump and school than to pray it out of them. The pastors need prayer. They want the people to stop smoking. Many prayers are answered. In the last few years, six pastors, four teachers, at least four elders, and many others have quit smoking. The price of tobacco has helped, but that is not enough. One said: "I will smoke whether I have enough to eat or not." Prayer is necessary. It is easier for several to stop together than for one at a time.

Theresa I. Brownlee

MISSIONARIES UNDER BOARD OF AMERICAN MISSIONS

702 Publication Building, Pittsburgh 22, Pennsylvania

PRESBYTERIAL WORK

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2059 Quail Ave., Lakewood 7, Ohio
Barnes, Rev. R. Imbrie—Box 8, King Hill, Idaho
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Beattie, Rev. William
115 Marjorie Dr., Kenmore 23, N. Y.
Boder, Rev. William D., Jr.
4604 Beacon Hill Rd., Columbus 4, Ohio
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E. 953 38th, Spokane 36, Wash.
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Kline and Laurel Rds., Lewiston 2, N. Y.
Brown, C. C., D.D.—625 Jeff Davis Ave., Selma, Ala.
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5428 Youngridge Dr., Pittsburgh 36, Pa.
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152 Trenton Rd., Fairless Hills, Pa.
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18708 Paseo Lado Dr., Saratoga, Calif.
Jones, Rev. Franklin T.
1940 First Ave., N.W., Cedar Rapids, Iowa
Kalsbeek, Rev. T. W.—R. D. 4, Box 794, Loveland, Ohio
Kauffman, Rev. Donald T.
102 Henderson Pl., R. D. 3, Syracuse, N. Y.
Kress, Rev. Cloyd E.
8580 N. Central Ave., Indianapolis 20, Ind.
Lambert, Rev. Roy F.
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Lash, L. Roy, D.D.
164 E. 65th St., Long Beach 5, Calif.
Link, Rev. Charles E.
712 Sandia Ave., La Puente, Calif.
Marsh, Rev. Hugh—138 W. Fifth Ave., Garnett, Kan.
McAuley, Rev. Ralph B.
220 Shepley Dr., St. Louis Co., St. Louis 15, Mo.
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2928 Densmore St., Toledo 6, Ohio
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2825 S. 91st St., West Allis 14, Wis.
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51 Kensington Lane, Brookside, Newark, Del.
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Schember, Rev. Raymond W.
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Shaw, Rev. Lloyd—Box 66, Mt. Ayr, Iowa
Simpson, John E., D.D.—4535 Church St., Skokie, Ill.
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2503 Lakeside Ave., N.W., Canton, Ohio
Vail, Rev. John B.
2605 Union Blvd., St. Louis 13, Mo.
Wadsworth, Rev. James E.
2212 Atkinson, Detroit 6, Mich.
Wilson, Rev. C. H.—326 N. Jackson St., Athens, Tenn.
Zamzow, Rev. Elmer C.
Yakima Terrace, Rt. 1, Box 151, Richland, Wash.

AMERICAN INDIAN WORK

Gordon, Rev. David F.
Oljato Christian Mission, Kayenta, Ariz.
Machamer, Rev. E. W.—Warm Springs, Ore.
Park, Dr. David W.—Tama, Iowa
Patterson, Rev. Fred C.
Oljato Christian Mission, Kayenta, Ariz.
Penney, Mr. E. A.
Simnasho Mission, R.F.D., Warm Springs, Ore.
Smith, Rev. Albert R.—R. D. 1, Stilwell, Okla.
Todecheene, Mr. Cecil, Interpreter
Oljato Christian Mission, Kayenta, Ariz.

SYNODICAL FIELD SECRETARIES

Braun, Herbert, S.T.D.
338 Abington Ave., Glenside, Pa.
Butler, Vernon, Ph.D.
1156 Grafton Ave., Dayton 5, Ohio
Dodds, Albert W., D.D.
4 W. Laurel Ave., New Castle, Pa.
French, William H., D.D.
1915 40th St. Pl., Des Moines 10, Iowa
Lobaugh, Harold E., D.D.
5529 W. 13th St., Topeka, Kan.
Mansfield, R. W., D.D.
210 Curtis St., Pittsburgh 35, Pa.
Moore, J. I., D.D.—1223 22nd St., N.E., Canton 4, Ohio
Safford, M. DeWitt, D.D.
2675 S. W. Brae Mar Court, Portland 1, Ore.
Wilson, Harold S., D.D.
66 W. Hopkins Ave., Fresno 6, Calif.
Vellenga, J. J., Th.D., D.D.
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Russell, Mrs. R. G.—36 Church St., Burgettstown, Pa.
White, Mrs. A. Charles—Overlook Court, Bellaire, Ohio

EDUCATIONAL WORK

Ezel School

Heagen, Supt. William A.—Ezel, Ky.
Blevens, Mr. Raymond—Ezel, Ky.
Centers, Mr. Courtney—Ezel, Ky.
Hawthorne, Miss Zillah—Ezel, Ky.
Nickell, Mrs. Ethel—Ezel, Ky.
Tague, Miss Marilyn—Ezel, Ky.

Frenchburg School

Wells, Supt. Adrian—Frenchburg, Ky.
Denniston, Mr. Scott, Maintenance Asst.—Frenchburg, Ky.
Mayfield, Mr. Norman, Bible—Frenchburg, Ky.
Metzs, Mr. Jacques M., Maintenance—Frenchburg, Ky.
Metzs, Mrs. Marion K., Matron—Frenchburg, Ky.
Ulbrich, Miss Ruth, Secretary—Frenchburg, Ky.

Arlington Institute

Thomas, Supt. K. P.---Annemanie, Ala.
Martin, Miss Amelia---Annemanie, Ala.
Pugh, Mrs. M. C.---Annemanie, Ala.
Southall, Mrs. Alberta, Cook---Annemanie, Ala.
Thomas, Mrs. K. P.---Annemanie, Ala.

Camden Academy

Peoples, Principal A. C.---Camden, Ala.
Boyd, Miss Frances J., Bible---Camden, Ala.
Bridges, Mrs. B. D., Dietitian---Camden, Ala.
Nettles, Mr. S., Maintenance---Camden, Ala.
Peoples, Mrs. Minnie L., Laundress---Camden, Ala.
Primm, Miss Elois A., Bible---Camden, Ala.
Rivers, Mrs. S. W., Girls' Matron---Camden, Ala.

Prairie School

Peters, Principal William T.---Prairie, Ala.
Peters, Mrs. William T., Teacher---Prairie, Ala.

Miller's Ferry School

Ridgeway, Principal B. T.---Miller's Ferry, Ala.
Bridges, Mr. Herman, Maintenance---Miller's Ferry, Ala.
Cunningham, Mrs. Darthular, Clerk---Miller's Ferry, Ala.
Jones, Mrs. Annie B., Matron---Miller's Ferry, Ala.
McDowell, Mrs. Annie M., Girls' Matron---Miller's Ferry, Ala.
Reese, Mrs. Alene, Bible---Miller's Ferry, Ala.

Bible Teachers

Hudley, Mrs. James---Chase City, Va.
Paige, Mrs. Marcella, Recreational---2500 Middle Ave., Norfolk, Va.
Thomas, Miss Eva---Henderson, N. C.

Knoxville College

Colston, Dr. James A., President---Knoxville, Tenn.
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Bell, Mabel A.---Knoxville, Tenn.
Bender, Jonas E.---Knoxville, Tenn.
Bollinger, John P.---Knoxville, Tenn.
Brandon, Miss N. Addaline---Knoxville, Tenn.
Brown, Robert L.---Knoxville, Tenn.
Campbell, Lee L.---Knoxville, Tenn.
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Clark, Frances E.---Knoxville, Tenn.
Clark, Dr. John H.---Knoxville, Tenn.
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Dash, Calvin O. ---Knoxville, Tenn.
Davie, Mary L.---Knoxville, Tenn.
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Harrison, Myrtle S.---Knoxville, Tenn.
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Hickey, Nettie C.---Knoxville, Tenn.
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Mungen, Robert T.---Knoxville, Tenn.
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Pickett, Armentine I.---Knoxville, Tenn.
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Schlageter, Robert W.---Knoxville, Tenn.
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Whetstone, Rea ---Knoxville, Tenn.
White, Eddie C.---Knoxville, Tenn.
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Jane Cook Hospital

Graves, Dr. Donald L., Supt.---Frenchburg, Ky.
Lundquist, Miss Glendine, R.N., Supervisor ---Frenchburg, Ky.
Brooks, Mrs. Emma, Dietitian---Frenchburg, Ky.
Johnson, Miss Joan, Office---Frenchburg, Ky.
McCoy, Miss Delores, P.N.---Frenchburg, Ky.
Muse, Miss Susie, P.N.---Frenchburg, Ky.
Olson, Miss Bernice, Technician---Frenchburg, Ky.
Phelps, Mrs. Berna, L.P.N.---Frenchburg, Ky.

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.---Henderson, N. C.
Allen, Miss Gertrude, R.N.---Henderson, N. C.

RETIRED FROM ACTIVE SERVICE

Beveridge, Miss Margaret---U. P. Home, Washington, Iowa
Courter, Miss Ruth---Winfield, Iowa
Williams, Mrs. N. D.---Miller's Ferry, Ala.
White, D. F., D.D.---825 First Ave., Selma, Ala.

TRIBUTES

Mrs. Bessie M. Bolitho

The Women's Missionary Society of the Easton United Presbyterian Church of Fresno, Calif., wishes to pay loving tribute to the memory of Mrs. Bessie M. Bolitho who passed away Sept. 1, 1956. She was a Life Member of the WGMS and was efficient, loyal, and generous with time and talents to the Society and the Church.

To her husband and family we extend our sincere sympathy.

The Committee

Mrs. Marcus P. Richmond

The Women's Christian Association of the Little Falls Church of Arlington, Va., wishes to pay loving tribute to the memory of Mrs. Marcus P. Richmond, who was called to her heavenly home July 4, 1956.

She was a faithful member of the church and a Life Member of the WGMS.

To her family we extend our sincerest sympathy.

Committee

(Continued on Inside Back Cover)

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

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Rev. and Mrs. Kenneth E. Bailey, 1955—American Mission Hospital, Assiut
Miss Helen R. Brownlee, R.N., 1931—Assiut
Dr. and Mrs. Roy Clark, 1955—Tanta
Miss Mary Frances Dawson, LL.D., 1922—Cairo
Mrs. Ada A. Dunlap, 1924—Assiut
Miss Marjorie J. Dye, 1951—Box 1422, Cairo
Miss Davida M. Finney, Litt.D., 1915—Cairo
Miss Lois M. Finney, 1953—Cairo
Rev. and Mrs. K. G. Fleming, 1940—37 Sidi Metwalli, Alexandria
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Eleanor L. Gersiek, 1955—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice M. Grimes, 1924—Cairo
Miss Faith E. Hamilton, 1954—Luxor
Miss L. Katherine Jacobsen, 1954—Cairo
Dr. and Mrs. Paul W. Jamison, 1946—Box 65, Tanta
Miss Lois D. Kingan, 1926—Benha
Rev. and Mrs. John G. Lorimer, 1952—Mansura
Miss Mary L. Markley, 1954—Assiut
Rev. and Mrs. Paul H. McClanahan, 1947—Cairo
Miss Beatrice H. McClellan, 1948—Luxor
Mr. Everett W. McCreery, 1930—Assiut
Miss M. Evelyn McFarland, 1919—Cairo
Rev. H. A. McGeoch, D.D., 1920—37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill, 1937—Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin, 1918—Fayoum
Miss Sarah B. Meloy, Litt.D., 1923—Cairo
*Rev. and Mrs. George E. Morrison, 1950—Luxor
Rev. and Mrs. Kenneth Nolin, 1955—Cairo
Miss Ruth L. Nolin, 1955—Cairo
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Alexandria
Miss Frances M. Patton, 1922—Mansura
Rev. and Mrs. Bernard E. Quick, 1954—Minia
Miss Martha A. Roy, 1938—Cairo
Mrs. Rachel T. Seiver, 1925—Fayoum
Dr. and Mrs. Walter J. Skellie, 1924—Assiut
Miss Norma Lee Squires, 1954—Tanta
Miss Marie F. Tait, 1925—Assiut
Miss Alberta A. Tedford, R.N., 1947—Box 65, Tanta
Dr. and Mrs. John A. Thompson, 1948—Box 1422, Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Mary L. Thompson, LL.D., 1917—Assiut
Mr. and Mrs. Robert M. Turnbull, 1950—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Elizabeth M. Wilson, 1932—9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921—Minia

On Furlough

Mr. and Mrs. Judson W. Allen, 1950—100 N. Phillips Ave., Sioux Falls, S. D.
Mrs. Sara E. Baker, 1950—% C.W. Dick, R.D. 7, Butler, Pa.
Miss Mildred M. Cooke, R.N., 1954—85 McGill St., Smith Falls, Ont., Canada
Dr. and Mrs. Norman A. Kraft, 1949—9702 Barwell Terrace, Brooklyn 9, N. Y.
Miss Helen J. Martin, Ped.D. 1915—7442 Trevanion Ave., Pittsburgh 18, Pa.
Mrs. H. A. McGeoch, 1920—155 Lakeside Ave., New Concord, Ohio
Mr. and Mrs. W. W. Nolin, 1922—401 W. Chelten Ave., Philadelphia 44, Pa.
Miss Inez M. Sutton, 1949—23 S. 10th St., Martins Ferry, Ohio
Rev. and Mrs. C. B. Watkins, 1944—1120 N. Highland Ave., Pittsburgh 6, Pa.
**Miss Margaret A. Work, 1924—E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Rev. Richard Gibson, 1955—1903½ Avenue D, Fort Madison, Iowa

*Associate.
**Leave of absence for family reasons.

Short-Termers

Miss Wanda Aigner, 1956—Cairo
Miss Lillian D. Anthony, 1956—Assiut
Miss Elsie L. Bender, 1955—Cairo
Miss L. Vernelle Blair, 1952—Cairo
Miss Carolyn J. Copeland, 1956—Cairo
Miss Dorothy H. Cushman, 1955—Cairo
Miss Lela Dillon, 1954—Assiut
Miss Evelyn C. Edie, 1955—Cairo
Miss Jessie E. Edson, 1955—Cairo
Mrs. Jessie A. Fowler, 1955—Assiut
Miss Mildred P. French, 1956—Cairo
Miss Helen B. Galloway, R.N., 1954—Assiut
Miss Neva J. Galloway, 1954—Cairo
†Miss D. Jeanne Glazener, 1955—Cairo
Miss Margaret D. Grohman, 1956—Tanta
Miss Alice Hesselink, 1956—Assiut
Miss Marjorie Jaspers, 1956—Alexandria
Mrs. May A. Lybieux, 1956—Cairo
Miss Jacqueline Martin, 1955—Alexandria
Mrs. Ilma M. Mason, 1955—Cairo
Miss Elsie M. McClymonds, 1955—Assiut
Miss Eunice McConkey, R.N., 1955—Box 65, Tanta
Miss Mary R. McLaughlin, R.N., 1955—Assiut
Mr. and Mrs. George Meloy, 1955—Alexandria
Miss Joan Murdock, R.N., 1955—Alexandria
Mr. and Mrs. Donald M. Parkinson, 1954—Assiut
Miss Lois M. Patterson, 1954—Assiut
Miss Carolyn A. Phelps, 1954—Assiut
Mrs. Fay Reed, 1941—Assiut
Mr. John M. Reed, 1956—Assiut
Miss Lucy J. Soule, 1952—Assiut
Miss Jean E. Stultz, 1955—Box 65, Tanta
Miss Donna Lee Wagner, 1956—Cairo
Mrs. Pearl M. Yeckel, R.N., 1955—Box 65, Tanta

Under Appointment—Short Term

Miss Mary Ann Lichti, R.N.—5370 S. Blythe Ave., Fresno, Calif.
Miss Dorothy E. Wright—R. 1, Mounted Rt. 15, Orchard St., Beaver Falls, Pa.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952—Sialkot City
Miss Ruth I. Ardrey, 1924—Lahore
Miss Margaret E. Ballantyne, 1941—Sangla Hill
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Dr. and Mrs. J. D. Brown, 1936—Gujranwala
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Audrey C. Campbell, 1953—128 Burton Road, Rawalpindi
Miss Florence M. Carithers, R.N., 1953—Taxila
Dr. and Mrs. Norval E. Christy, 1947—Taxila
Dr. and Mrs. W. C. Christy, 1938—Gujranwala
Dr. and Mrs. J. B. Cummings, 1923—Rawalpindi
Miss Edith M. Drake, 1947—Sheikhupura
Miss Margaret J. Fehlman, 1913—128 Burton Road, Rawalpindi
Rev. and Mrs. E. H. Glassman, 1947—Campbellpur
Dr. and Mrs. Orval L. Hamm, 1953—Sialkot City
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Pasrur
Miss Alice G. Hill, 1938—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Taxila
Miss Barbara A. Lewis, 1953—% Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Mr. and Mrs. Irvin G. Lotze, 1948—Gujranwala
Miss Laura R. MacLachlan, 1938—Sheikhupura
Rev. and Mrs. C. Emerson McBane, 1946—Gujranwala
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Rev. and Mrs. Paul A. Miller, 1920—Memorial Hospital, Sialkot City
Miss Margaret L. Murdoch, 1924—Taxila
Miss Marian T. Peterson, 1920—Gujranwala
Rev. and Mrs. Paul R. Pulliam, 1953—Gharial Church, Upper Topa, Murree Hills
Miss Gene A. Purdy, 1954—Sialkot City
Miss Laura Reynolds, 1924—Sargodha
Miss Louise E. Scott, 1916—Gujranwala
Rev. and Mrs. G. LeRoy Selby, 1949—Sialkot City
Mr. and Mrs. Charles A. Stewart, 1917—Gujranwala
Dr. and Mrs. R. R. Stewart, 1916—Rawalpindi

†Two-year Term

Rev. and Mrs. Frederick E. Stock, 1956—Gujranwala
Rev. and Mrs. William Sutherland, 1918—Taxila
Dr. and Mrs. Robert F. Tebbe, 1949—Rawalpindi
Miss Elizabeth H. Turner, R.N., 1947—Sialkot City
Miss Helen V. Weede, 1928—Campbellpur
Miss Josephine L. White, 1951—Sialkot City
*Rev. and Mrs. John W. Wilder, 1954—Rawalpindi

On Furlough

Rev. and Mrs. Joseph C. Alter, 1922—2918-F Regent St., Berkeley 5, Calif.
Dr. and Mrs. O. A. Brown, 1951—401 W. Chelten Ave., Philadelphia 44, Pa.
Miss Marie E. Cash, R.N., 1926—R.D. 5, Lebanon, Ind.
Miss M. Evelyn Cathcart, Ped.D., 1925—605 W. Redwood, Marshall, Minn.
Dr. and Mrs. J. H. Colvin, 1914—Sussex, Wis.
Rev. and Mrs. Robert A. Foster, 1923—152 Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. John D. Harkness, 1941—Sunset Hills, Rt. 4, Statesville, N. C.
Miss Mary H. Lentz, R.N., 1950—841 Raleigh Ave., Norfolk, Va.
Dr. and Mrs. Hugh M. Milne, 1922—Scotch Ridge, R.R. #1, Carlisle, Iowa
Dr. and Mrs. W. H. Ross, 1918—Ewing, Nebr.
Dr. and Mrs. John Vroon, 1941—1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield, 1924—1010 W. 1st St., Topeka, Kansas

Under Appointment

Rev. and Mrs. Don M. McCurry, Jr.—Sains Hotel, Mt. Freedom, N. J.

Short-Termers

Rev. and Mrs. Donald H. Calderwood, 1956—Gharial Church, Upper Topa, Murree Hills
Mr. Linden N. Cole, 1956—Rawalpindi
Dr. and Mrs. David L. Dye, 1955—Rawalpindi
Miss Marjorie L. Feenstra, R.M.T., 1954—United Christian Hospital, P.O. Forman Christian College, Lahore
Miss Eloise L. James, 1956—Gharial Church, Upper Topa, Murree Hills
Mr. Laurence R. McCulloch, 1955—Rawalpindi
Miss Helen P. Vos, R.N., 1954—United Christian Hospital, P.O. Forman Christian College, Lahore
Mr. Warren J. Whaley, 1955—Sialkot City

PUNJAB, INDIA

Miss Vida J. Graham, L.H.D., 1922—Pathankot
Miss S. Jane Lamont, 1928—Pathankot
Rev. and Mrs. Leonard McCulloch, 1949—Dhariwal
Dr. and Mrs. J. Morgan McKelvey, 1944—Gurdaspur
Miss Willa M. Ramsey, 1921—Pathankot
*Dr. and Mrs. John C. Taylor, 1955—Landaur, U.P.
Miss Vivian L. Trimble, 1921—Pathankot
*Dr. Virginia L. VanGeyt, 1955—% Medical Center, Ludhiana

Short-Termers

Mr. and Mrs. Charles Atwater, 1952—Landaur, U.P.
Miss Dorothea McKissick, 1952—Landaur, U.P.

THE SUDAN

Rev. and Mrs. W. B. Adair, 1946—Doleib Hill, via Malakal
Rev. J. Lowrie Anderson, D.D., 1924—Malakal
Rev. and Mrs. W. B. Anderson, 1951—Gwynne Divinity School, Mundri, via Malakal
Miss Mary Anna Bode, 1952—Omdurman
#Rev. and Mrs. C. Lee Crandall, 1949—Akobo, U.N.P.
Miss Beverly J. Day, 1953—Khartoum North
Rev. and Mrs. James R. Deemer, 1954—Omdurman
Miss Mary V. Ewing, R.N., 1940—Doleib Hill, via Malakal
Rev. and Mrs. Willard M. Galloway, 1948—Box 77, Omdurman
Dr. and Mrs. Robert G. Gordon, 1946—Nasir, U.N.P.
#Rev. and Mrs. Paul E. Hostetter, 1954—Wad Medani
#Miss Lillian Huisken, R.N., 1949—Akobo, U.N.P.
Mr. and Mrs. Charles Jordan, 1947—Akobo, U.N.P.
Miss Wilma Kats, 1946—Malakal
Miss Aleta J. Matthews, 1947—Khartoum North
Miss Marguerite M. McClellan, 1926—Wad Medani
Miss Mary Jane McKnight, 1922—Atbara, via Khartoum
Rev. and Mrs. S. Robb McLaughlin, 1946—Ler, via Adok, White Nile Mail Service, U.N.P.
Rev. and Mrs. W. H. Phillips, 1948—El Obeid
Miss E. Verna Pillow, 1930—Khartoum
Mr. and Mrs. Edward O. Pollock, 1946—Malakal
Rev. and Mrs. A. Mac Roy, 1942—Obel via Malakal
Dr. and Mrs. Albert G. Roode, 1946—Pibor, via Akobo, U.N.P.
#Miss Arlene Schuiteman, R.N., 1954—Nasir, U.N.P.
Dr. and Mrs. R. F. Shields, 1917—Khartoum
Miss Evelyn Stewart, 1952—Omdurman
Rev. and Mrs. Robert Swart, 1948—Pibor, via Akobo, U.N.P.
Miss Helen G. Tetley, 1951—Doleib Hill, via Malakal
Mr. and Mrs. Milton H. Thompson, 1950—Malakal
Miss Frances Turk, R.N., 1921—Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949—Ler via Adok, U.N.P., White Nile Mail Service
Rev. and Mrs. Harold T. Walker, 1946—Gedaref
Mr. and Mrs. E. A. Webb, 1946—Khartoum

On Furlough

Mrs. J. Lowrie Anderson, 1924—845 Ridge Ave., Pittsburgh 12, Pa.
Miss Una Coie, 1918—308 W. Garfield St., Clarinda, Iowa
#Mr. and Mrs. Lambert B. Ekster, 1953—% BFM, RCA, 156 Fifth Ave., New York 10, N. Y.
Miss Marian I. Farquhar, 1945—R.F.D. 2, Coin, Iowa
Dr. and Mrs. Leander Finley, 1925—6815 McCallum St., Philadelphia 19, Pa.
#Rev. and Mrs. Harvey T. Hoekstra, 1948—% RCA Board, 156 Fifth Ave., New York 10, N. Y.
Miss Rosaltha Kenagy, 1950—5503 University Ave., Des Moines, Iowa
Rev. and Mrs. Robert H. Meloy, 1945—Apt. D-1, 44 Alexander St., Princeton, N. J.
Miss Dorothy L. Rankin, 1946—234 E. 2nd St., Xenia, Ohio
*Mr. and Mrs. LaVerne Sikkema, 1952—% RCA Board, 156 Fifth Ave., New York 10, N. Y.
Miss Mary K. Smith, M. D., 1944—North Bend, Nebraska
Rev. and Mrs. Alexander C. Wilson, 1951—Payne Apts., 38 Alexander St., Princeton, N. J.
Miss Ruth E. Wilson, 1951—320 Nashoba Ave., Columbus 23, Ohio

Under Appointment

Rev. and Mrs. John Koehler, 1956—Sains Hotel, Mt. Freedom, N. J.
Mr. and Mrs. Harold R. C. Peters, 1955—401 W. Chelten Ave., Philadelphia 44, Pa.
Rev. and Mrs. Talmage Wilson, 1955—401 W. Chelten Ave., Philadelphia 44, Pa.

Short-Termers

Miss Irene M. Adams, 1954—Khartoum North
Miss Marjorie A. Banuat, 1956—Omdurman
Rev. and Mrs. Willard C. Billica, 1955—Malakal
Miss Minerva M. Campbell, 1954—Atbara
Mr. Edwin C. Carlson, 1956—Omdurman
Miss Audrey H. Kelker, 1955—Khartoum North
Mr. Gerald Nichol, 1956—Omdurman
Mr. Monte E. Parr, 1955—Malakal
Mr. Richard Ploen, 1954—Omdurman
Miss A. Katie Turner, 1955—Khartoum
Dr. and Mrs. James West, 1953—Ler

ETHIOPIA

Miss Isabel Blair, 1922—Sayo, Dembi Dollo
Miss Anna H. Ens, 1956—Addis Ababa
Rev. and Mrs. Milton C. Fisher, 1954—Addis Ababa
Miss Eileen Halewood, R.N., 1947—Sayo, Dembi Dollo
Mr. and Mrs. Donald E. Hanna, 1956—Addis Ababa
Miss Mary Nell Harper, R.N., 1948—Sayo, Dembi Dollo
Rev. and Mrs. C. M. Haspels, 1947—(Ghimeera) address Addis Ababa
Mr. and Mrs. James B. Keefer, 1955—Addis Ababa
Miss Norma H. Knieriemen, R.N., 1953—(Ghimeera) address Addis Ababa
Rev. and Mrs. Harold Kurtz, 1955—Maji, Addis Ababa
Miss Marie Lusted, R.N., 1955—Addis Ababa
Dr. and Mrs. W. D. McClure, 1934—Pokwo, Dembi Dollo
Miss Ruth E. McCreary, 1950—Addis Ababa
Miss Hazel J. McGeary, 1946—(Maji) address Addis Ababa

#Reformed Church in America

Miss Martha A. Maxwell, R.N., 1951—Sayo, Dembi Dollo
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. Nessie F. Pollock, R.N., 1942—Maji, Addis Ababa
Rev. and Mrs. Niles Reimer, 1955—Pokwo, Dembi Dollo
Mr. Fred Russell, 1920—Addis Ababa
Rev. Malcolm S. Vandevort, 1955—Sayo, Dembi Dollo
Mrs. Ruth L. Walker, 1923—Addis Ababa
Miss Joan E. Yilek, 1948—Pokwo, via Dembi Dollo

On Furlough

**Miss Marjorie Faught, R.N., 1933—578 Sheffield Dr., Springfield, Delaware Co., Pa.
Mrs. Fred Russell, 1920—P. O. Box 1063, Quincy, Wash.
Rev. and Mrs. Murray Russell, 1952—1307 Waterloo St., Los Angeles 26, Calif.

Short-Termers

Miss Lois R. Anderson, 1954—Box 1111, Addis Ababa
Miss B. Ferne Irwin, 1956—Addis Ababa
Dr. Andrew C. N. Millar, 1955—(Ghimeera) address Addis Ababa
Dr. and Mrs. Walter E. Rohm, 1955—Dembi Dollo
Mr. John C. Wolf, 1955—Pokwo, Dembi Dollo

FOREIGN SECY., BOARD OF FOREIGN MISSIONS

Dr. and Mrs. Glenn P. Reed—Cairo, Egypt

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson, 1913—155 Beechwood Rd., New Wilmington, Pa.
Miss Ella M. Barnes, 1911—1203 E. Washington St., Washington, Iowa
Miss Leota Cabeen, 1909—1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918—Presbyterian Manor, Newton, Kan.
Dr. and Mrs. E. E. Elder, 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling Kans.
Dr. and Mrs. W. P. Gilmor, 1912—West Alexander, Pa.
Rev. and Mrs. F. D. Henderson, 1906—542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison, 1921—R.D. 1, Claysville, Pa.
Dr. W. B. Jamison, 1915—239 Mercer St., New Wilmington, Pa.
Miss Lucy Lightowler, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918—"Linwood," Beaver, Pa
Dr. and Mrs. F. C. McClanahan, 1915—New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan, 1909—R.D. 3, Monmouth, Ill
Mr. M. C. McFeeters, 1922—225 N. Mercer St., New Wilmington, Pa.
Miss Carol E. McMillan, 1906—1203 E. Washington St., Washington, Iowa
Dr. and Mrs. W. T. Moore, 1910—311 E. Jefferson Ave., Wheaton, Ill.
Miss Marion A. Paden, 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Dr. and Mrs. H. E. Philips, 1908—1203 E. Washington St., Washington, Iowa
Miss M. Stella Robertson, 1922—Five Shoregate, Crail, Fife, Scotland
Dr. and Mrs. Mark S. Roy, 1911—New Concord, Ohio
Mrs. Jane C. Smith Simpson, 1922—4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911—"Linwood," Beaver, Pa.
Dr. and Mrs. F. Scott Thompson, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Miss Laura B. Walker, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919—1203 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944—505 S. Main St., Greensburg, Pa
Miss Esther W. Wilson, 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Miss Hazel Bennett, 1908—856 23rd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884—Box 992, Santa Ana, Calif
Dr. and Mrs. H. C. Chambers, 1903—340 S. Ridgewood Ave., Daytona Beach, Fla
Dr. and Mrs. E. V. Clements, 1912—2205 Audley Ave., New Castle, Pa
Miss Betsy Fleming, 1913—6549 Emerald Ave., Chicago 21, Ill
Dr. D. R. Gordon, 1895—2330 Carroll Park, S., Long Beach, Calif.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora J. Jameson, 1903—306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904—425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Indiana
Rev. and Mrs. J. A. McArthur, 1904—814 E. Spring St., Boonville, Mo
Miss Lillian A. McConnell, 1902—306 Penn Ave., Pittsburgh 21, Pa
Dr. and Mrs. W. H. Merriam, 1913—208 North "I" St., Monmouth, Ill
Mr. and Mrs. C. C. Millson, 1920—111 N. 200th St., Seattle 33, Wash.
Dr. and Mrs. S. C. Picken, 1909—420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart, 1911—New Wilmington, Pa
Miss Georga Wengert, 1919—Lebo, Kansas

RETIRED—THE SUDAN

Miss Mary E. Coie, 1919—30[2] W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912—21 Caroline Ave., Poughkeepsie, N. Y
Miss Ray Huffman, R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919—1203 E. Washington St., Washington, Iowa
Dr. and Mrs. Paul J. Smith, 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920—Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Mrs. D. Emmet Alter—Sterling, Kan.
Mrs. W. T. Anderson—760 Wright Ave., Camden, N. J.
Mrs. M. M. Brown—5505 N. 52nd St., Omaha, Nebr.
Mrs. J. G. Campbell—128 Garden Ave., Grove City, Pa.
Mrs. Wallace J. Downs—New Wilmington, Pa.
Mrs. A. W. Gordon—317 Virginia Ave., Havertown, Pa.
Mrs. J. C. Heinrich—219 Mabrick Ave., Pittsburgh 28, Pa.
Mrs. Robert Maxwell—New Wilmington, Pa.
Mrs. J. H. Stewart—Tarkio, Mo.

From Egypt

Mrs. J. W. Baird—915 E. 1st St., Monmouth, Ill.
Mrs. Howard Buchanan—11905 Orr and Day Rd., Norwalk, Calif.
Mrs. Dalton Galloway—25 Seminary Place, New Brunswick, N. J.
Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Mrs. Fred S. McGeoch—Ezel, Ky.
Mrs. R. G. McGill—5507 London Rd., Duluth 4, Minn.
Mrs. C. P. Russell—218 W. Chelten Ave., Philadelphia 44, Pa.
Mrs. A. A. Thompson—New Concord, Ohio
Mrs. R. W. Walker—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Mrs. W. J. Adair—Eskridge, Kan.
Mrs. J. A. Heasty—Conway Springs, Kan.
Mrs. D. S. Oyler—207 Buffalo St., Freeport, Pa.
Mrs. George A. Sowash—38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Mrs. Robert W. Hockman—Wheaton College, Wheaton, Ill.
Mrs. Duncan C. Henry—Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION
Indianapolis, Ind.—June 11-14, 1957

President.....Mrs. William Whitlatch, 2533 W. Tuscarawas, Canton 8, Ohio
First Vice President....Mrs. R. Byron Crozier, 1521 S. 76th St., West Allis 14, Wisc.
Second Vice President.....Mrs. Walter J. Teeuwissen, Jr., 4269 Monroe Ave., Drayton Plains, Mich.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.

TRIBUTES

(*Continued from Page* 189)

Mrs. Rilla Brady

The members of the Women's Missionary Society of First United Presbyterian Church, Tacoma, Wash., have lost a beloved member and friend with the passing of Mrs. Rilla Brady and wish to pay this tribute to her memory.

She was a faithful member of the church and women's organizations, very humble, faithful in her prayer life, and an example of Christian living to all who knew her.

May the life she has lived be a challenge to the large family who are left to mourn her loss.

Committee

Mrs. A. J. Nutt
Mrs. Rose Wilson

The King's Daughters Missionary Society and Sabbath School Class of the Grove City United Presbyterian Church wish to pay loving tribute to the memory of two of their members, Mrs. A. J. Nutt and Mrs. Rose Wilson, who were called to their heavenly home. The memory of their kind deeds and helpfulness will long remain in the hearts of their friends.

We extend our heartfelt sympathy to their loved ones and commend them to God's loving care.

Committee

Mrs. Caroline Aldridge

The Women's Missionary Society of the Reed Memorial United Presbyterian Church of Lyndhurst, N. J., wishes to pay loving tribute to the memory of Mrs. Caroline Aldridge who was suddenly called to her heavenly home July 5, 1956.

Her leadership and devotion to church and mission work was an inspiration to all and we shall miss her but her life will be a challenge for deeper loyalty to the Lord.

She was a Life Member of the WGMS and had served faithfully in presbyterial as well as local offices. Her spirit in our midst will always be a living testimony of a life of Christian service. We extend our sincere sympathy to her loved ones.

Elsie A. Nicol, Corresponding Secretary

Miss Ella Ingles

The Women's Missionary Society of Mt. Pleasant United Presbyterian Church, Raccoon Township, Beaver County, Pa., wish to pay loving tribute to the memory of Miss Ella Ingles, who passed from this life on Sept. 10, 1956, at the age of seventy-six years. Miss Ingles was a life-long member of the Mt. Pleasant Church, Sabbath School, and Missionary Society. She attended church, Sabbath School, and missionary meetings, and was always present for any special meetings as long as health permitted, and was a Life Member of the WGMS.

We extend our sincere sympathy to her nephew and nieces.

Committee: Mrs. Eva A. Torrence
Mrs. Mary Ewing
Mrs. Matilda Kennedy

Mrs. Mary Ann Jones

The Women's Missionary Society of the United Presbyterian Church of Pittsburg, Kan., wishes to pay a loving tribute to the memory of Mrs. Mary Ann Jones, who was called to her heavenly home June 4, 1956, at the age of eighty-four years.

She loved her home and her church. In her last years when she could not attend the meetings as had been her custom, her devoted prayer life was felt in the church.

To her children, her sisters and brothers, we extend our sincere sympathy.

There is an open gate at the end of
the road,
And there is a light we cannot see,
Our Father claims his own.
Beyond the gate your loved one
Finds happiness and rest.
And there is comfort in the thought
That a loving God knows best.

Committee
Mrs. John Lemon
Mrs. C. A. Eakins
Mrs. J. A. Gibson

13th Annual Worldwide Bible Reading

Thanksgiving through December, 1956

The assurance that the Bible is a unique and indispensable witness to God does not come upon men as a reality because someone else says so, no matter how authoritative. It comes only by experience with the Bible. If our generation and the generations to follow are to find in the God and Father of Our Lord Jesus Christ the one Being worthy of absolute loyalty; if we are to lean our whole weight on Him for the saving that we and the world so desperately need, the only place we and the world can find Him is in the Bible, and the one thing we need to do with the Bible is to read it—and read it and read it. Courage to stand off other preoccupations, faith that here is the supreme hope for us, patience with what we may not yet understand, and willingness to do God's will—this and *reading* are all we really need. That is the Bible's way to bring us into the presence of God.

—*The Book of a Thousand Tongues*

Join the many millions of readers who follow this selected reading list yearly. Find out for your own satisfaction the increased faith and peace of mind such regular reading brings.

"To let the Bible speak to you *TODAY*," the American Bible Society furnishes these helps:

"—set apart a definite time for reading your Bible.

"—read expectantly and when alert.

"—read prayerfully, thoughtfully and without hurry.

"—welcome the leading which God's message seems to give. Reread verses which attract you. When He guides, follow. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey."

Keep this reading list in a handy place; or ask your pastor for such a list; or write to the American Bible Society (Dept. U), 450 Park Avenue, New York 22, N.Y., for this free list.

NOVEMBER		
22 Thanksgiving	Deuteronomy	5:1-21
23	Psalms	19:1-14
24	Psalms	27:1-14
25 Sunday	Psalms	46:1-11
26	Psalms	103:1-22
27	Psalms	121:1-8 130:1-8
28	Psalms	145:1-21
29	Proverbs	3:1-20
30	Isaiah	40:1-11, 28-31
DECEMBER		
1	Isaiah	55:1-13
2 Advent	Luke	6:20-49
3	John	1:1-28
4	John	1:29-51
5	John	3:1-36
6	John	4:1-38
7	John	1:1-27
8	John	17:1-26
9 Universal Bible Sunday	Luke	8:1-21
10	Acts	17:16-34
11	Romans	8:1-39
12	Romans	12:1-21
13	I Corinthians	13:1-13
14	Philippians	4:1-23
15	Hebrews	11:1-40
16 Sunday	Luke	10:23-42
17	Luke	11:1-17
18	Luke	12:22-34
19	Luke	15:1-10
20	Luke	15:11-32
21	Luke	1:1-23
22	Luke	1:24-38
23 Sunday	Luke	1:39-56
24	Luke	1:57-80
25 Christmas	Luke	2:1-20
26	Luke	2:21-40
27	Luke	2:41-52
28	Luke	3:1-23
29	Luke	4:1-15
30 Sunday	Luke	4:16-44
31	Psalms	90:1-17